--Thought that always seeks to be just comes to a standstill. Thought progresses when it walks between symmetrical injustices, as between two rows of hanged men.

— Men change their ideas less than ideas change their disguise. Throughout the centuries, the same voices converse.

— Limiting our audience limits our capitulations.

Solitude is the only incorruptible arbiter.

--The philosopher aspires to unite two divergent tendencies of the spirit under the same yoke: its flight toward the concept, its greed for the concrete. The degree to which he achieves this measures the rank of a philosophy.

— Those who complain about the narrowness of the environment in which they live expect that events, neighbors, and landscapes will give them the sensitivity and intelligence that nature denied them.

--In this century, every collective endeavor builds prisons. Only selfishness prevents us from collaborating in vile acts. Today, partners end up as accomplices.

--To adapt is to sacrifice a distant good to an immediate urgency.

— The maturity of the spirit begins when we stop feeling responsible for the world.

--The work of art and the life of its author are not reciprocal and obligatory translations. Their incongruity does not spoil their parallel authenticity. The author is simultaneously the cunning character of his biography and the noble prose writer of his texts.

--The volume of applause does not measure the value of an idea. The prevailing doctrine can be pompous stupidity. Such a trivial objection, however, often escapes the frightened spectator.

--Love is the organ with which we perceive the unmistakable individuality of beings.

--A homogeneous crowd does not demand freedom. Hierarchical society is not merely the only place where man can be free, but also the only place where he urges it to be so.

--Freedom is not an end, but a means. He who finally takes it does not know what to do when he obtains it.

—When science flaunts philosophical pretensions, epistemology reminds it of its postulates. Against its pretensions to empire, epistemology exposes its servile origin. Extra epistemologian nulla salus.

—There are a thousand truths, but there is only one error.

— The intelligent account of defeat is the subtle victory of the vanquished.

— The psychologist inhabits the suburbs of the soul, as the sociologist the periphery of society.

— Errors are insurgent proletarians. Truths that are refractory to their profession and their rank. A proposition is false when it obstructs more truthful propositions.

— Reason is an act of the spirit that analyzes a previous spiritual act. Reason does not engender, but educates what is engendered.

— By correcting the natural ambivalence of feelings, reason corrupts them and mutilates the universe. Whoever suppresses the secret connivances between his loves and his hatreds becomes a fanatic who walks among schemes.

— After every revolution, the revolutionary teaches that the true revolution will be the revolution of tomorrow. The revolutionary explains that a wretch betrayed yesterday's revolution.

— If Socrates truly knows nothing, why doesn't he simply accept what his interlocutor proposes? Does he perhaps hope that truth will be born from the congruence of whims? Does Socrates perhaps believe that “good” consists in what the voters unanimously approve? Is Socrates a democrat? No! Like every reactionary, Socrates knows that in a democracy it is not permissible to teach. The democrat needs to believe that he invents what is suggested to him.

— The bourgeois surrenders power to save his money; then he surrenders the money to save his skin; and finally he is hanged.

— Marxists define the bourgeoisie economically to hide from us the fact that they belong to it.

— This century of proletarian pedagogy preaches the dignity of labor, like a slave who slanders intelligent and voluptuous leisure.

— Love for the people is the vocation of an aristocrat. The democrat only loves them during an election period.

— Technology does not fulfill man’s old dreams, but rather mockingly mimics them.

— As the triumph of any virtue mutilates others, all “progress” brings about a symmetrical regression.

— The people never rebel against despotism but against poor nutrition.

— When the struggle for the possession of private property ceases, the struggle for the usufruct of collective property begins.

— If man is the sole end of man, an inane reciprocity is born from that principle like the mutual reflection of two empty mirrors.

— The vulgar admire the confusing more than the complex.

— Passions, appetites, vices, —anything that distorts the truth— — are the springs of intelligence. — Thinking is usually reduced to inventing reasons to doubt the obvious.

— It is incredible that honors should make those who know with whom they share them proud.

— There is no noble substitute for absent hope.

— After discrediting virtue, this century succeeded in discrediting vices. Perversions have become suburban parks frequented by Sunday crowds as a family.

— Time is less fearsome because it kills than because it unmasks.

— The vulgarity of soul and body is the punishment that asceticism imposes on the society that expels it.

— Genius is the ability to achieve on our frozen imagination the impact that any book achieves on the imagination of a child.

— Science deceives in three ways: by transforming its propositions into norms, by divulging its results in preference to its methods, and by ignoring its epistemological limitations.

— Truths all converge toward a single truth—but the routes have been cut off.

— The perfections of those we love are not fictions of love. To love is, on the contrary, the privilege of noticing a perfection invisible to other eyes.

— Neither did religion originate in the urgency of ensuring social solidarity, nor were cathedrals built to promote tourism.

— Scientific propositions are true or false because they are falsifiable judgments of existence; philosophical statements, on the other hand, are authentic or apocryphal because they are judgments of meaning. The truth of a proposition is always hypothetical, and only its falsity is experimental; while the authenticity of a statement is corroborable, and its apocryphal character is merely suppositious. The scientific criterion is experiment, which can falsify, but does not verify; The philosophical criterion is experience, which can confirm, but not refute. We can never guarantee the survival of a scientific proposition, nor can we guarantee that a philosophical statement is dead.

— Everything is trivial if the universe is not engaged in a metaphysical adventure.

— The tyrant is not fickle, but systematic. The tyrant does not scatter into whims, but rather focuses on an idea. The tyrant is a man of principle.

— The more serious the problems, the greater the number of inept people that democracy calls upon to solve them.

— More repulsive than the future that progressives inadvertently prepare is the future they dream of.

— The political presence of the crowd always culminates in a hellish apocalypse.

— Our civilization is a baroque palace invaded by a shaggy mob.

— In certain periods, man displays no more evidence of his capacity for greatness than his inverse capacity for aberrant and perverse acts.

— History would be only a gloomy night if the dawn of Thermidor did not occasionally break forth.

— The historical importance of a man rarely corresponds to his inner nature. History is full of victorious fools.

— A beautiful work remains autonomous and distinguished, while a failed work is part of the biography of an individual or a society.

--...democratic doctrines invent the evils they denounce to justify the good they proclaim.

—The momentary beauty of the moment is the only thing in the universe that agrees with the desire of our souls.

—The writer tries to ensure that syntax restores to thought the simplicity that words take away.

— In medieval society, society is the state; in bourgeois society, state and society clash; in communist society, the state is society.

— A compassionate providence distributes to each man his daily brutalization.

— Wisdom does not consist in moderation out of horror of excess, but out of love for the limit.

— The radical antagonism between men is revealed in the way some, when speaking of pleasure, take off toward metaphysics, while others slide toward physiology.

—The artist has pretended to be a creator because he is the site of a miracle.

— Originality must be attached to the continuity of a tradition.

— To excuse his attacks on the world, man resolved that matter is inert.

— The definable attributes that seem to constitute the beauty of a work exist in works without any beauty at all.

— The fool never leaves intermediate ideas behind.

— Thinking is usually a response to an insult rather than a question.

—The only measure of nobility, in our time, is defeat.

— Good manners are those habits that come from respect for superiors transformed into treatment among equals.

— The original sin of liberalism is the attribution to each individual of all the attributes likely to belong to man.

— Thinking like our contemporaries is a recipe for prosperity and stupidity.

— Boredom is not the fruit of prolonged possession, but of fleeting contact with a thousand objects.

— Culture will never fill the worker's leisure time, because it is only the work of the idle.

— — Poverty is the only barrier to the throng of vulgarities that neigh in souls.

— The arts are dying of self-contamination.

— God is the transcendental condition of the absurdity of the universe.

— God is the substance of what we love.
—
— — We need to be contradicted in order to refine our ideas.
—
— — Extirpating a vice, or erasing a defect, becomes the only pastime left to us.

— The well-born soul admits the existence of inferiors, so that they do not equal the superiors it admires.

— Wisdom is reduced to not teaching God how things should be done.

— A great love is a well-ordered sensuality.

— Every ancient, rich, and mature civilization has a severe doctrine and a gentle practice.

— We call selfish anyone who does not sacrifice themselves to our selfishness.

— Unlike the art of other eras, contemporary art is unintelligible without the doctrinal aesthetics that underpin it.

— God himself is the author of certain blasphemies.

— Revolutionary theories violate history without impregnating it. Incapable of adapting facts to their purposes, these theories are stupefied midwives of pregnancies attributable to more cunning and sly fathers.

— To be young is to fear being thought stupid; to mature is to fear being so.

— Let us not emulate the work that moves us, but rather try to deserve to be moved by it.

— Civilization is what the elderly manage to save from the onslaught of young idealists.

— Thanks to pride, he achieved holiness: God seemed to him the only spectator worth entertaining.

— Educating today is a specialized and problematic task. — A hierarchical society, on the other hand, educates spontaneously.

— A conviction is strengthened only when we nourish it with objections.

— Inner conflicts break the crust of indifference that the soul opposes to the truths that besiege it.

— Human nobility is a work that time sometimes forges in our daily ignominy.

— The Renaissance, the Enlightenment, and Technocracy are indisputable children of Christianity. Increasingly sinister children engendered in Christian hope by the forgetfulness of original sin.

— Nothing is insignificant to those who do not try to impose a single meaning on things.

— The prestige of freedom in this society that professes scientific determinism is a Christian remnant.

—The nobility or beauty of what we possess is only revealed upon further contemplation. We are unfair even to ourselves.

— Intellectual authenticity comes at the price of appearing impassive and selfish.

— Violence is not enough to destroy a civilization. Every civilization dies of indifference to the peculiar values that founded it.

— Woman does not yield to an idea, but to the social pressure of an idea.

— The society of the future: a slavery without masters.

— Current political programs are ideologies of a mentality that blames the problems that distress it on the “social structures” it detests, to hide the fact that they are a product of the technical development it admires.

— Natural inequalities would make life miserable for the democrat if denigration did not exist.

— Without the irruption of the absurd, intelligence invents coherences to lull it to sleep.

— It is not unlawful for the native critic to repudiate excellent works if he fears they will corrupt rare national virtues. But the foreign reader has no reason to endorse biases.

— A certain intellectual courtesy makes us prefer the ambiguous word. The univocal word subjects the universe to its arbitrary rigidity.

— The cause of democratic stupidities is trust in the anonymous citizen; and the cause of its crimes is the anonymous citizen's trust in himself.

— Art never tires because each work is an adventure that no previous success guarantees.

— Those who denounce the sterility of the reactionary forget the noble function of clearly proclaiming our disgust.

— Rigorous analysis is no more truthful than poetic imagination. The reality of the object lies in its imaginative projection.

— Mystery is less disturbing than the fatuous attempt to exclude it through stupid explanations.

— Honest philosophy does not seek to explain but to circle the mystery.

— The height from which the victim falls measures the depth of their misfortune. Perhaps on divine scales the most diverse sorrows are balanced, but perhaps frivolous motives weigh on our spontaneous compassion. Pools of illustrious blood cast reflections of a more august purple.

—The spirit conceives in anguish; but only in happiness does it not abort.

—Suicide in certain times is not a gesture of pride but a last resort to avoid capitulating to the devil. The will that anticipates rescues man from his final submission.

— Humanity knows no more constant desire than that of replacing the nakedness of thought with the bourgeois respectability of a doctrine.

— Today, an apologetics of Christianity is not enough. Not even an apologetics of religion. Today, we require a methodical introduction to that worldview outside of which religious vocabulary is meaningless. Let us not speak of God to those who do not consider it plausible to speak of gods.

— No city reveals its beauty while its diurnal torrent flows through it. The absence of man is the ultimate condition for the perfection of all things.

— God is born where an etiological myth combines with a sacred experience.

— The devil understands everything, but can create nothing.

— That routine is an insult today proves our ignorance in the art of living.

— Between intelligent adversaries, there exists a secret sympathy, since we all owe our intelligence and our virtues to the virtues and intelligence of our enemy.

— All truth is a tension between contrary evidence that demands our simultaneous acquiescence.

— Freshness, innocence, the grace of youth, are products that certain astute societies craft.

—Christianity contradicts the trivial demands of human reason, the better to fulfill the deepest longings of its essence.

— No one is totally lacking in qualities capable of arousing our respect, our admiration, or our envy. Anyone who seems incapable of setting an example for us has been negligently observed.

— Marx enlists the accusations against bourgeois society formulated by reactionary writers at the service of the proletariat.

— He who does not doubt does not shout.

— Modern industry is overflowing with articles that are useless not only, obviously, for the spiritual perfection of man, but also for the material perfection of civilization.

— The ugliness of an object is a precondition for its industrial multiplication.

— The contradiction that undermines the modern world is the antagonism between military virtues, which all life needs, and the current technological situation, which makes their exercise catastrophic. Without military virtues, this society rots; with military virtues, this society commits suicide.

— The modern man aspires to replace with objects he buys what other times expected from the methodical culture of feelings.

— Other times may have been vulgar like ours, but none had the fabulous sounding board, the inexorable amplifier, of modern industry.

— The communist's temptation is the freedom of the spirit.

— Growing old is a catastrophe of the body that our cowardice turns into a catastrophe of the soul.

— The near future will probably bring extravagant catastrophes, but what most certainly threatens the world is not the violence of starving mobs, but the satiation of bored masses.

— Dignitas, Gravitas, etc. —Roman pomp certainly disguises our misery; but modern sincerity condescends too happily to all baseness.

—Giving in to noble temptations avoids surrendering to base temptations.

—What is effective is not to denounce the vileness of the vile, but to show the nobility of the noble.

— Defeating a fool humiliates us. 93 — The rank of our adversary determines us: to be victorious or defeated is subordinate.

— The educated fool has a wider field to practice his foolishness.

— Technical errors are exacted on the flesh of those who commit them, while erroneous axiological choices require centuries for their consequences to frighten fools.

— Man drags himself through disappointments supported by small, trivial successes.

— The people do not elect those who cure them, but those who drug them.

— Doubting progress is the only progress.

— The individual today rebels against unalterable human nature to refrain from amending his own correctable nature.

— Popular culture became vulgar when the people gave up naively copying aristocratic culture to buy the “popular” culture manufactured by the bourgeoisie.

— For a truth to convince us, an equivalent truth must mature in our souls.

— Between the anarchy of instincts and the tyranny of norms lies the fleeting and pure territory of human perfection.

— Truth is that which any fool refutes.

— Leveling is the barbaric substitute for order.

— The progressive always triumphs and the reactionary is always right. Being right in politics does not consist of occupying the stage, but in announcing from the first act the dead bodies of the fifth.

—The revolutionary doesn't hate because he loves, but rather loves because he hates.

—Civilization collapses when its success suggests that the virtues that sustain it are superfluous.

— The modern man calls every activity arbitrarily reduced to a single one of its possible functions functional.

— The silent presence of a fool is the catalytic agent that precipitates, in a conversation, all the stupidities of which the most intelligent interlocutors are capable.

— Philosophical progress consists not in the appearance, but in the disappearance, of theses.

— We do not condemn capitalism because it fosters inequality, but because it favors the rise of inferior human types.

— Posterity only values in the great leftist writer what his doctrine has not contaminated, and admires in the rightist writer the clandestine echo of his own.
—
— — Marvelous insolence of all empirical verification!

— We must not confuse what deserves respect in the thing with the thing itself.

— Ridicule is the highest court in our earthly condition.

— The historian of religions must learn that the gods do not resemble the forces of nature, but the forces of nature resemble the gods.

— There are three categorically dissimilar types of experience: an experience repeatable by anyone, an experience repeatable by a few, and an unrepeatable experience.

— The vulgar soul is only perverted by vulgar poisons.

— How can we fail to despise the people?

It is enough for the norms that civilize us to be softened, for the subjugated people, who growl in each of us, to unleash their grim appetites.

— The Bible was not inspired by a ventriloquist God. The divine voice pierces the sacred text like a storm wind through the jungle foliage.

— Ideas seem to be products of sudden imbalances in the brain that quickly returns to its stolid stability.

— Only one type of society had a social contract as its historical root and ethical spring: feudalism.

— In societies lacking principles, the spirit must become dogmatic. Its elegance presupposes that others took on the task of marking out the universe.

— Seventeenth-century "rationalism" fought "prejudices" with a clear awareness of unnoticed prejudice. Since then, "irrational" is not something that is contrary to reason, but to revolutionary prejudices.

— Not to reject, but to prefer.

— The West will be dead when it ceases to be the presence of Greece in a Christian soul.

— To defend liberty, one soldier is enough; equality, to prevail, needs a squad of police.

—The sensual is the presence of value in the sensible.

— We would rather not caress the body we love, but be that caress.

— The devil has defeated us when he allows us to defeat him with his weapons.

— Wherever a hierarchy of objective values is recognized, whim isn't dangerous. Anything can legitimately fascinate us if we don't alter its rank.

When we assume, on the other hand, that preference regulates value, the slightest blunder unleashes catastrophes. Foolishness is fearsome when it proclaims itself an act of reason.

— Critical impartiality can only be based on a lucid awareness of the prejudice that governs our personal vision.

— In the face of the splendor of civilizations, the man who knows man feels less pride than surprise.

— Two hundred years ago, it was legitimate to trust in the future without being totally stupid.

Today, who can believe in current prophecies, since we are that splendid future of yesterday?

— Industrial society is condemned to perpetual forced progress.

— Greed, stupidity, cruelty—man has always been a victim of his defects. Industrial society has only been able to make him a victim of his virtues.

—The arts flourish in societies that regard them with indifference, and perish when fostered by the solicitous reverence of fools.

—How dare we recommend risk? —and yet, how few are those whom the absence of danger does not debase!

— The mystic is the only serious ambitious person.

— Men are divided into two camps: those who believe in original sin and the fools.

— Demagoguery is the word democrats use when democracy frightens them.

— Where religion itself is secularized, Satan becomes God's last witness.

— The critic is right with absurd arguments and wrong with coherent reasoning. Great art criticism is an effective abuse of reason.

— Chance engenders civilizations and intelligence buries them.

— It is enough for beauty to touch our boredom for our hearts to tear like silk in the hands of life.

— Sociological categories allow us to circulate through society without regard for the irreplaceable individuality of each person. Sociology is the ideology of our indifference to our neighbors.

— To peacefully exploit man, it is necessary first of all to reduce him to sociological abstractions.

— Sensuality is the first fruit of the redemption of the flesh, and sexuality is the fulfillment of the verdict that condemns it.

— I respect only the certainty that crosses the world with soft, bare feet.

— Humanity does not accumulate solutions, but problems.

— History incessantly erects and overthrows statues of different virtues on the immobile pedestal of the same vices.

— We either belong to the camp of those attracted by what intelligence invents and creates, or to those seduced by what surprises and assaults it. Anything that isn't a miracle bores me.

— Let us not argue to convince, but to foster conditions conducive to the perception of evidence.

— Each new generation accuses the previous ones of not having redeemed man. But the abjection with which the new generation adapts to the world, after the current failure, is proportional to the vehemence of its accusations.

— Tyrannies have no more faithful servants than revolutionaries who, against their innate servility, cannot be protected by an early execution.

— There is no vileness equal to that of relying on the virtues of an adversary to defeat him.

— The adult is a child's myth.

— Politics is the art of seeking the optimal relationship between force and ethics.

— No one thinks seriously as long as originality matters to them.

— Only religions last, or their simulacra.

— In the darkness of evil, intelligence is the last reflection of God, the reflection that stubbornly pursues us, the reflection that is extinguished only at the final frontier.

— The progressive thinker cares neither about the path nor the goal, only the speed of the journey.

— The threat of the technical apparatus is that it can be used by someone who lacks the intellectual capacity of the one who invented it.

— The greatest triumph of science seems to lie in the increasing speed with which the fool can transfer his foolishness from one place to another.

— The reactionary is the instigator of that radical insurrection against modern society that the left preaches but carefully eludes in its revolutionary farces.

— Liberal, democratic, progressive opinions gallop through history, leaving a trail of civilizations burned to the ground.

— The world is explainable from the perspective of man, but man is not explainable from the perspective of the world. Man is a given reality, the world a hypothesis that we invent.

— Honesty in politics is only foolishness in the eyes of a cheat.

— The ancient who denied pain, the modern who denies sin, become entangled in identical sophisms.

— All total rebellion ends in the philosophy of the Rotary Club.

— After a century, it doesn't matter who won, but who deserved to win. Every fool claims the opposite.

— The subtle intelligence, which discovers the similar in the different, confuses if it does not also discover the different in the similar.

— The democrat defends his convictions by declaring obsolete whoever challenges him.

— Anguish at the decline of civilization is reactionary affliction. The democrat cannot lament the disappearance of what he ignores.

— Providence resolved to give victory to the democrat and truth to the reactionary.

— Only he who builds the cathedral of his soul upon pagan crypts is a true Catholic.

— The fool is not content with violating an ethical rule: he pretends that his transgression will become a new rule.

— Conscience is not the source of ethical imperatives, but the organ of ethical perception. He who proudly declares that he obeys his conscience is the antipode of he who humbly says that his conscience obeys.

— The spirit buys its victory with the spoils of its disasters.

— The past that the reactionary praises is not a historical epoch, but a concrete norm. What the reactionary admires in other centuries is not their always miserable reality, but the peculiar norm they disobeyed.

—The modern man does not ignore the reactionary because his objections seem inappropriate, but because they are unintelligible.

—Proclaiming the “consolation” of religion is a clandestine Feuerbachian gesture. God is not a substitute for absent pleasures, for restrained appetites, for unfulfilled greed. God is the invisible presence that crowns the most complete earthly plenitude, the highest ecstasy of the most intoxicated happiness, the beauty in which beauty blooms. God is not an inane compensation for lost reality, but the horizon that surrounds the peaks of conquered reality.

—In both bourgeois and communist countries, “escapism” is condemned as a solitary vice, as a debilitating and abject perversion. Modern society discredits the fugitive so that no one will hear the tale of his travels. Art or history, man's imagination or his tragic and noble destiny, are not criteria that modern mediocrity tolerates. “Escapism” is the fleeting glimpse of abolished splendors and the likelihood of an implacable verdict on contemporary society.

—To exploit man, some preach that he must renounce earthly goods; others, to exploit him better, preach that he must covet earthly goods.

— Only that which lasts is noble.

— The failure of Christianity is Christian doctrine.

— There is no worse foolishness than the truth in the mouth of a fool.

— Democratic revolutions initiate executions, announcing the imminent abolition of the death penalty.

— The democratic historian teaches that the democrat only kills because his victims force him to kill them.

— Any individual who displeases the leftist intellectual deserves death.

— The communist hates capitalism with an Oedipus complex. The reactionary regards it only with xenophobia.

— God dead, the poor titans have no choice but to undertake the urbanization of the earth.

— Rationalism is reason that forgets its postulates.

— Both the Bauernkrieg of the 16th century and the peasant uprisings of the 17th and 18th centuries, were insurrections against modern society. The population did not rise up against feudalism, but against the world that was replacing it. The mercantile spirit usurped legal customs from the antagonistic system and turned legitimate practices into unbearable abuses.

— Even though sin contributes to the construction of every society, modern society is the favorite child of the deadly sins.

— The honor of the Christian apologist is to be honest with the devil.

— There are artificial paradises that are not a Satanic substitute, but a desperate prefiguration.

— Conservatism does not claim that society should live by precedents, but rather that it should not feed on delusions.

— Without the good it contains, as a vestige or as an omen, evil is aesthetically opaque.

— Faith is what allows us to stray into any idea, without losing the path of return.

— The believer is not the possessor of estates registered in land registers, but rather a seafarer on the shores of an unexplored continent.

— He who accepts the rank that nature assigns him does not become the mere absence of what is not. Even the most modest has an inestimable price in its place.

— The reactionary yearns to convince the majority, the democrat to bribe them with the promise of other people’s goods.

—“Revolution” today does not connote a political event, but rather a vertigo, an emotional convulsion, the intoxication of the soul invaded by the dregs of being.

— Liberal parties never understand that the opposite of despotism is not stupidity, but authority.

— Every insult inflicted by life on a beloved face feeds true love.

— Humanity is in danger when it forgets history's most solemn warning: that civilization is a man armed with a whip among starving animals.

— The fool does not resign himself to the existence of the insoluble: false problem or a problem soluble tomorrow, such is the fool's dilemma.

— The reality of the 20th century is less frightening than the ideals with which it dreams of correcting it.

— The world is only rescued from its horrendous chance, from its crude empirical existence, by the vision that settles in the mysterious sufficiency of each isolated object, as the lover settles in the marvelous sufficiency of his love.

— Wisdom, in this century, consists above all in knowing how to endure vulgarity without becoming irritated.

— Every proposition adjusted to its evidence retains its validity, even when another of deeper origin subsequently encompasses it. The history of thought is not evolution, nor a dialectical process, but the contingent appearance of the fragments of a structure where each truth finds its place.

— To ultimately lose candor, it is not enough to see history's disdain for other people's ideas; we need to see its disdain for our own.

— I know of no sin that is not, for the noble soul, its own punishment.

— Plato is resurrected in every reactionary.

— Today more than ever, man runs after any fool who invites him on a journey, deaf to the watchtower that foreshadows the destroyed roads and collapsed bridges.

—The basic problem of every former colony: the problem of intellectual servitude, of petty tradition, of subaltern spirituality, of inauthentic civilization, of

forced and shameful imitation, has been resolved for me with utmost simplicity: Catholicism is my homeland.

—Individuals or nations have distinct virtues and identical defects. Vileness is our common heritage.

— Let us be wary of those who hunt for arguments to convince others. Intelligence seeks only to convince itself.

— Every beginning is an image of the Beginning, every end of the End.

— Even among fanatical egalitarians, the briefest encounter reestablishes human inequalities.

— The modern man calls reality what he apprehends with a perception intentionally limited to capturing the manipulable features of things.

— It took our era for good taste to be ashamed of itself.

— Christianity does not deny the splendor of the world, but rather invites us to seek its origin, to ascend toward its pure snow.

— What distances us from God is not sensuality, but abstraction.

— The poetic work of the good communist poet (Aragon, Eluard, Neruda, etc.) is divided into two parts: the poetic part and the communist part.

— The natural and the supernatural are not superimposed planes, but intertwined threads.

—The virile age of thought is not determined by experience or years, but by the encounter with certain philosophies.

—Legitimate order is the spontaneous crystallization of the soul that assumes its noblest form.
—Today, the rich live their wealth with the avarice of the enriched poor, and the poor live their poverty with the discontent of the ruined rich. Wealth has lost its own virtues, and poverty its own.

— Modern sensibility, instead of demanding the repression of greed, demands that we suppress the object that arouses it.

— Before dissolving into convulsions, the feminine face compacts into an instantaneous eternity.

— True sensuality is a craving for the eternity of its object.

— There is no spiritual victory that does not need to be won anew each day.

— The soul that ascends toward perfection usually evacuates the conquered lowlands, where subaltern imps settle, ridiculing and debasing it.

— An ecstatic rapture is enough to establish it, but the task of maintaining it requires a persevering exaltation of the soul.

— The spiritual hour of darkness struck in the mid-nineteenth century, between Schelling's eclipse and, for example, the publication of Bradley's Ethical Studies, Dilthey's Einleitung, and Bergson's Données.

The foolishness today reserved for the most vulgar ignorance was then daring thought. Tomorrow we may be victims of ineptitude, but not of putative triumphs of the spirit. The spirit laughs at the hegemony of the universe.

— Primary education destroyed popular culture; university education is destroying culture.

— It is easier to convince a fool of the debatable than of the indisputable.

— Pride in the face of the world saves us from pride in the face of God.

— There is no political fraternity worth shared hatred.

—Only stillness and routine deliver to us the essence of things, essences, and beings.

—The scholars of feudal society (cleric, poet, chronicler) censured it only when it violated their principle; today's scholars (philosopher, poet, novelist) censure modern society when it abides by theirs.

—Living is the only value of the modern. Even the modern hero dies only in the name of life.

—Resignation to error is the beginning of wisdom.

— The freedom of others matters to us because without it the triumph of our opinion is in vain, but let us avoid the sanctimoniousness of respecting foolish opinions. I defend your freedom because I long to convince you. Because your freedom is the condition of my victory. But in respecting your freedom, I don't respect your mistakes, but rather the possibility that you may freely surrender to my truths.

— Democratic institutions are attempts to institutionalize the uninstitutionalizable.

— Whatever seeks to mature must be indifferent to boredom. Civilizations are the radiance of patient monotony.

— Questioning is only silenced by love. “Why love?” is the only impossible question.

— Love is not a mystery but a place where mystery dissolves.

— Greatness, for the sensibility, is not an arithmetic sum of parts, but the quality of certain wholes. Metrical grandeur, as every modern building demonstrates, has no relation to monumental grandeur.

— The modern state fabricates opinions that it later respectfully collects under the name of public opinion.

— Patronizing the poor has always been, in politics, the surest means of enriching oneself.

— It is unfair for an age that chokes us with crudeness to accuse us of misoneism.

— The people endure being robbed as long as they are flattered.

— A religion, or a philosophy, can continue to influence society even if it has spiritually perished; or, conversely, it can lose its social influence without that public defeat affecting its validity.

— A civilized society does not result from human purposes, but from their mutual neutralization.

— The specialist supports the sciences' propensity to become ideologies. In order to occupy positions of leadership, the specialist attributes to his specialty a fictitious preponderance that the layman, intimidated by the esotericism of all specialization, dares not refute.

— The scurrilous son of a notable provincial, communism dazzles the city with its harangues, while preparing its return to the village to manage its father's pharmacy.

— Theaters, lecture halls, concert halls, and exhibition halls are the temples of the philistines.

— The “Introduction à la Vie Dévote” by Saint Francis de Sales and Froissart’s “Chroniques” introduce us to ways of existing alien to this time: life as “devotion,” life as “proceedings.” Two ways of experiencing life as a virile and delightful exaltation, like the waving of flags at dawn.

— The common people don’t care about being free, but about believing themselves to be. What cripples their freedom doesn’t alarm them unless they’re told.

— To correct a defect, man prefers a symmetrical defect to an antagonistic quality.

—The layman laughs at the philosopher's solutions because he ignores their problems.

—Subjective is what only one subject perceives, objective is what all subjects perceive; but both the objective and the subjective can be real or fictitious.

—Adolescents take flight with the disdain of eagles, and soon crash lamely to the ground like pretentious poultry.

—A ten-word vocabulary is enough for the Marxist to explain history.

—The leftist cries that freedom perishes when its victims refuse to finance their own murder.

—Subjective is what only one subject perceives, objective is what all subjects perceive; but both the objective and the subjective can be real or fictitious.

—Adolescents take flight with the disdain of eagles, and soon crash lamely to the ground like pretentious poultry.

—A ten-word vocabulary is enough for the Marxist to explain history.

—The dialectic of love is not a process of irreversible ascent, but an infinite series of returns.

— The definition is arbitrary because we can define the object by choosing any one of its relationships, but not because we can choose any relationship. Although it has no channels, reason has limits.

— Technical power is only unlimited in destroying and debasing.

— There is nothing in the world that the enthusiasm of the imbecile cannot degrade.

— The urgency of finding a balance between the evident equality of men and their evident inequality.

— The proletariat detests nothing in the bourgeoisie but the economic difficulty of imitating it.

— Politicians, in a democracy, are the condensers of imbecility.

— Love loves the ineffability of the individual.

— The greater the importance of an intellectual activity, the more ridiculous is the claim to endorse the competence of the person who exercises it. A dentist's degree is respectable, but a philosophy degree is grotesque.

—Catholicism does not solve all problems, but it is the only doctrine that raises them all.

—It is not only between generations that experience is lost, but also between periods of the same life.

—The intelligence of the progressive is never more than the accomplice of his career.

—Convincing the Having one's own opinions is easy, but no one convinces someone who holds other people's opinions. No one clings to their opinions as much as someone who is only an echo of their time.

— Modern architecture knows how to build industrial sheds, but it fails to construct either a palace or a temple. This century will leave only the traces of its travails in the service of our most sordid greed.

— Modern man imagines no higher end than serving the anonymous whims of his fellow citizens.

— Individual selfishness believes itself absolved when it becomes compacted into collective selfishness.

— Even though humanity takes advantage of every device invented, it ultimately only values the one who bequeaths it something useless: an idea, a poem, a Temple.
Rust is already corroding the glory of the distinguished plumbers of this century.

— Universal suffrage does not aim for the interests of the majority to triumph, but rather for the majority to believe it.

— Anyone who prefers a school to a church—to the church of the most cultured fool—does not know what a church or a school is.

— The world of the senses is a molecule of dust in a torrent of invisible waters.

— The more important something is, the less the number of its defenders matters. To defend a nation, an army is needed, but a single man is enough to defend an idea. Secular architraves weigh on solitary shoulders.

— The inferior is always right in disputes, because the superior has stooped to dispute.

— Nothing is more virtuous than any critic of Christianity.

— To judge our time, it is enough to remember that sociologists are its moralists.

— Population growth worries the demographer only when he fears that it will hinder economic progress or make it difficult to feed the masses. But that man needs solitude, that human proliferation produces cruel societies, that distance between men is required for the spirit to breathe, he doesn't care. The quality of man doesn't matter to him.

— For the game to be worth playing, it's better to wait for some catastrophes to change the game.

— Only the trivial protects us from boredom.

— If we compare two aesthetically different specimens of the same species, the ugly one seems to us an empirical fact and the beautiful one a rational necessity.

— Paganism is the other Old Testament of the Church.

— Man pays for the intoxication of liberation with the boredom of freedom.

— Civilization is what a miracle saves from the zeal of rulers.

— The history of man is not a catalog of his situations, but rather the account of his unpredictable ways of utilizing them.

— To calculate the importance of Christianity, what counts is not the originality of the doctrine, but the divinity of Christ.

— Blessed are the revolutionaries who do not witness the triumph of the revolution.

— Two individuals inspire particular compassion today: the bourgeois politician whom history patiently corners, and the Marxist philosopher whom history patiently refutes.

— The noblest things exist because some men did not despise vain things. Civilization comes from what the progressive, dynamic, democratic citizen disdains.

— The traditional commonplace scandalizes modern man. The most subversive book of our time would be a compilation of old proverbs.

— Progress is the scourge God chose for us.

— Evil possesses only the reality of the good it annuls.

— Philosophy is tradition, profession, trade. In short, an institution. Thought that believes itself capable of evading the standards of the guild merely repeats elementary philosophemes. In philosophy, what is new is not a new tree, but a shoot in a new spring.

— Every revolution makes us yearn for the previous one.

— Modern man does not love, but takes refuge in love; he does not hope, but takes refuge in hope; he does not believe, but takes refuge in dogma.

— Subjectivism is only transcendent if we fully embrace it. When the subject inverts itself toward its center and enters its depths, a murmur of rushing waters welcomes it in its darkness. There, where it thought it would find its extreme solitude, an unyielding objectivity is revealed, an irreducible otherness, a victorious transcendence. In the embraced subjectivity, history and God emerge.

— Against misfortune, perhaps, humor, wit, and character are enough—but how can we console ourselves, without God, for the inadequacy of our joys?

— The temptation of paganism is not immorality, but morality. An unbelieving pagan invented ethics.

— Eroticism, sensuality, love, when they do not converge in the same person, are nothing more, in isolation, than a disease, a vice, a folly.

— The commentator on theological texts often makes the mistake of believing part of the expressed idea to be mere details of the image in which it is expressed.

— Sensual nudity is the flowering of modesty.

— In authentic culture, reason becomes sensitivity.

— The soul must open itself to the invasion of the foreign, renounce defending itself, favoring the enemy, so that our authentic being may appear and emerge, not as a fragile construction protected by our timidity, but as our rock, our incorruptible granite.

— The progressive believes that everything soon becomes obsolete, except his ideas.

— — In the current political landscape, no party is closer to the truth than others. There are simply some that are further away.

— The awareness of our dependence, our impotence, our insignificance, the awareness, in short, of our creatureliness, saves us from anguish and boredom. For those who prostrate themselves, the world flows in a secret spring.

— The philosophical schools were the monastic orders of antiquity. Pythagoreanism, for example, is more similar to the Cluniac reform than to German idealism.

— The colonial architecture of this continent is part of the landscape. Later architecture merely soils it.

— To be Christian is to find ourselves before someone we cannot hide, from whom it is impossible to disguise ourselves. It is to assume the burden of speaking the truth, no matter who it may hurt.

— The modern man calls duty his ambition.

— Nothing is so mean as not to confess how many superiors we stumble upon. Inequality is the experience of the well-born soul.

— The stone hits the mark, no matter where it falls. Whoever speaks of error postulates free acts.

— This century is slowly sinking into a swamp of sperm and shit. When handling current events, the future historian must put on gloves.

— Institutions are the vehicle of spiritual life. Subjective experiences are objectified in institutions to become transmissible. To criticize their conventionalism, their artificiality, their hypocrisy, is sheer foolishness, because institutions are not experience itself but the gestures capable of reanimating it.

—That the same cause can produce different effects, that the same effect can come from different causes, is the first axiom in hermeneutics.

—Only a great intelligence can treat an easy subject without being corrupted by its very ease. Difficulty, on the other hand, constrains the mediocre to a rigor that saves them.

—The upper and lower bourgeoisie are social strata distinguished by their greater or lesser vital vigor. The upper bourgeoisie is the group of individuals capable of individually conquering, through their sole effort, social power. The lower bourgeoisie, on the other hand, includes those who, being incapable of such effort, try to collectively conquer social power from the state. Liberalism is the ideology of the former, socialism that of the latter.

— To revive the physical-theological proof, we would have to base it on the disorder of the world. A naturalistic cosmos would be a perfectly regular figure, a “perfect sphere.” Glory be to God for dappled things.

— The “rational,” the “natural,” the “legitimate,” are nothing more than what is customary. Living under a political constitution that lasts, among customs that last, with objects that last, is the only thing that allows one to believe in the legitimacy of the ruler, in the rationality of customs, and in the naturalness of things.

— “Culture” is not so much the religion of atheists as it is that of the uncultured.

— Yesterday, progressivism captured the unwary by offering them freedom; today, it is enough to offer them food.

— With Christianity, the rich shield their wealth, and the poor claim that of others. To exploit it, the rich emphasize the resignation it advises, the poor the charity it preaches. Christianity is only unfalsifiable before God.

— In democracies, they call the ruling class the class that popular vote prevents from directing anything.

— The democrat respects only the opinion that a large chorus applauds.

— If the Dominicans, to convert the masses, advise today the popular execution of the rich, instead of the inquisitorial burning of heretics, the Jesuits, on the other hand, in order to adapt Christianity to the world, instead of alleviating bourgeois greed as they did yesterday, propose to condone proletarian envy.

— Given the inescapable conditions of his peculiar work, the politician can only be half intelligent.

— Every Prometheus freed ultimately commits suicide upon the stockpile of victims he ordered executed.

— Revolutionary intellectuals have the historical mission of inventing the vocabulary and themes of the next tyranny.

— The passionate proponents of progress contribute less to improving the world than to celebrating the obsolescence, the transience, the mutability of things.

— Social classes have a structural, not a historical, origin. Class results from social interaction, just as value results from economic interaction. Class is a structural element of society, just as capital is of the economy. Marx's classless society mimics the capitalless economy of his naive predecessors.

— Only a monarchical regime can be constitutional. Where society governs itself, or where an autocrat rules, the constitution lacks a guardian to defend it from electoral whims or imperial caprices. Only where the pact between ruler and ruled rests on the mutual distrust of the parties, do both the obedience of the subject and the sovereignty of the prince have guarded borders.

— Marxism will only rest when it transforms peasants and workers into petty-bourgeois office workers.

— To love is to endlessly circle the impenetrability of a being.

— Authentic canons do not precede works, but rather arise from them and simultaneously guide them.

— Communism was once a vocation; today it is a career.

— The Democrat's electoral strategy is based on a derogatory notion of man, completely contrary to the flattering notion he disseminates in his speeches.

— Democracy celebrates the cult of humanity upon a pyramid of skulls.

— A Catholic thought does not rest until it orders the chorus of heroes and gods around Christ.

— We usually call antagonistic truths those truths that mutually complement each other.

— Modern man solves his problems with solutions worse than the problems themselves.

— Capitalism writes the apologia for communism while communism writes the one for capitalism.

— Communism lives from moratorium to moratorium.

— Only those who choose poverty, or those who inherit a fortune, escape the veneration of money. Inheritance is the noblest form of wealth.

— Man does not possess his intelligence: his intelligence visits him.

— The poor man does not envy the rich man for the possibilities of noble behavior that wealth affords him, but for the abject acts to which it empowers him.

— To educate the soul, it is necessary to subject it to the presence of the same walls, to the routine and monotonous peace of the same landscape under the same sky.

— The mystic rebels with the pride of an archangel against the priest.

— Proofs of God's existence abound for those who don't need them.

— Denigrating progress is too easy. I aspire to the chair of methodical backwardness.

— Few men could endure their lives if they did not feel like victims of fate. Calling justice injustice is the most popular of consolations.

— He who denounces the intellectual limitations of the politician forgets that he owes his successes to them.

— What is philosophy for a Catholic if not the way in which intelligence lives its faith?

— Humanity is divided between those who only appreciate the consequences of an act and those who above all value its quality.

— Pedagogy tries in vain to make accessible to all what is proper to heirs.

— We only love in life those presences that cross it as messengers from other worlds.

— Sparta did not aspire to carve stone, but its soul. Those who denigrate Sparta forget that it fascinated the noblest minds of Athens.

— “Sex life” is a notion that no moderately refined man uses to describe his love affairs. Only the slow-witted spectator and the progressive adopt it.

— Industrial society is the expression and the fruit of souls where the virtues destined to serve usurp the place of those destined to command.

— The scientific encyclopedia will grow indefinitely, but it will never teach anything different about the very nature of the universe than what its epistemological postulates teach.

— Totalitarian society is the common name for the social species whose scientific name is industrial society. The current embryo allows us to foresee the ferocity of the adult animal.

— The modern world is an uprising against Plato.

— Since we cannot always speak of death, all our speeches are trivial.

— Let us not speak ill of nationalism. Without nationalist virulence, a technical, rational, and uniform empire would already rule over Europe and the world. Let us credit nationalism with at least two centuries of spiritual spontaneity, of free expression of the national soul, of rich historical diversity. Nationalism was the last spasm of the individual before the gray death that awaits him.

— No one should write or think except for their superiors.

— The spirit is not a fortune that is earned, but a patrimony that is inherited.

— The dialogue initiated in Greece is unintelligible to those who challenge the participants from their "common sense." Sudden interventions are laughable.

— — For some, there is a supreme good; for others, a multiplicity of equal goods. In reality, there are different goods placed on a scale that culminates in a supreme good. Each perfection is perfect, but there is a hierarchy of perfections.

— Under the pretext of giving work to the hungry, the progressive sells the useless contraptions he manufactures. The poor are industrialism's subterfuge to enrich the rich.

— However foolish a catechism may be, it is always less foolish than a personal confession of faith.

— In silent solitude, only the soul capable of triumphing in the most public battles bears fruit. The weak crave noise.

— Literature perishes when there are a hundred specialized audiences, instead of one cultivated one.

— Great writers, since Romanticism, are prisoners who frantically shake the bars of the cage into which the godless world has been transformed.

—When those in charge of the ends hesitate while those in charge of the means act, the means become ends. And humanity has no other end than to accumulate means.

—Intelligent discussion should be reduced to elucidating differences.

— Since Marx evidently says that the forces of production of a society ultimately determine its structure, and since, moreover, the forces of production of present-day communist society and present-day capitalist society are evidently the same, Marx properly teaches that the difference between capitalism and communism can only consist of the passing difference between some of their legal aspects. Communist industrial society and capitalist industrial society crush man under the same weight.

— It is not worthwhile to engage in dialogue with this century, since we know that even victory would be fruitless.

— The reformers of today's society are intent on decorating the cabins of a sinking ship.

— The modern man destroys more when he builds than when he destroys.

— Darkness is not simply the absence of light, silence is not simply the absence of sound. Silence and darkness are positive realities, regions of being populated by their own fauna.

— With the industrialization of communist society, bourgeois hegemony culminates. The bourgeoisie is not so much a social class as the ethos of industrial society itself.

— To live a simple, quiet, discreet life with lucidity, among intelligent books, loving a few people.

— A little patience in dealing with fools prevents us from sacrificing our good manners to our convictions.

— We call abstract truths the dry riverbeds through which the waters of any downpour flow,

— Educating the soul consists of teaching it to transform its envy into admiration,

— Serious books do not instruct, but challenge.

— To believe is to penetrate the very heart of what we merely knew.

— Society is often unjust, but not as the vain imagine. There are always more masters who do not deserve their position than servants who do not deserve theirs.

— Civilization is everything that the university cannot teach.

—The masses need cults. But religion is the blatant imposition of tiny minorities.

—Resistance is useless when everything in the world conspires to destroy what we admire. We always retain, however, an incorruptible soul to contemplate, to judge, and to disdain.

—Let us forgive the facts their mediocrity.

—To be a rationalist is to renounce the universal reason of things, in order to impose upon them the ephemeral historical configuration of the new reasoning of the day.

— Against the terrible approval of fools, destiny only protects the defenders of lost causes.
— God doesn't reveal himself through discourses, but through experiences. The sacred author doesn't transmit a divine discourse; his words express a bestowed experience.

— Democracy is repugnant to some because it denies the autonomy of values, to others because it violates the concrete difference of people. Plato's school, Burke's school.

— Loneliness is unbearable if the solitary person does not adhere to transcendent evidence. When truth dies, man anesthetizes his anguish with the stench of the human multitude.

— Hypocrisy is not the hypocrite's tool, but their prison.

— Blessed is that state of sensibility in which everything seems to have a reason for being.

— The loftiest activities of the spirit always seem parasitic to the fool. The degree of civilization of a society is measured by the number of parasites it tolerates.

— Geneva, the Geneva that Calvin governs from a sickbed, the Geneva whose shadow extends from Knox's pulpit to the Vatican antechambers, the Geneva where a world is forged, has around 1560 some twelve thousand inhabitants.

Large modern crowds, besides being a problem, are redundant.

— Instead of seeking explanations for the fact of inequality, anthropologists should seek them for the notion of equality.

— Civilization is not an endless succession of inventions, but the task of ensuring the duration of certain things.

— The same doctrine must serve under the light of midday and in livid moments. Only that which holds true equally for the afflicted or exalted soul is true.

— Any rule is preferable to caprice. The soul without discipline dissolves into a larval ugliness.

— Let us not claim freedom to be free, but to serve worthily the One whom we must serve.

—Behind every appellation rises the same appellation, with a capital letter: behind love, Love; behind the encounter, Encounter. The universe escapes its captivity when, in the individual instance, we perceive the essence.

—Let us detest novelty because it kills, not because it innovates.

—Every rebellion against the order of man is noble, as long as it does not disguise a rebellion against the order of the world.

—The very idea of sacrifice seems absurd to those who are unaware that there is a hierarchy of goods.

— Every man is capable, at every moment, of possessing the truths that matter. Subordinate truths await in the future.

— A single being can suffice for you. But never let Man be your only companion.

— The purpose of life is for something noble to be born.

— The crime that is attempted is sometimes so horrific that the pretext of the nation is insufficient, and it is necessary to invoke humanity.

— The beauty of an object is its true substance.

— In every era, a minority lives with today's problems, and the majority with yesterday's.

—There are intellects capable only of what is not essential in each thing.

—The sum of all points of view does not result in the relief of the object, but in its confusion.

—Man unleashes catastrophes when he insists on making coherent the contradictory evidence among which he lives.

—Our freedom has no other guarantee than the barricades that the anarchic face of the world raises against the imperialism of reason.

— The spirit has laws, implacable laws. But, unlike natural laws, these laws are not valid for countless instances, but rather valid each for a single specific instance.

— He who does not resign himself to the fundamental asymmetry of the world ends up falsifying the measures.

— Humanity resigns itself more easily to the avoidable than to the inevitable.

— Nothing behaves in the same way over time. Organisms evolve, but biological progress is an anthropocentric myth; Science progresses, but intelligence does not evolve; works vary, but nothing alters values. Religious history, in short, ascends to a point from which it descends.

—Nothing is explicable outside of history, but history is not enough to explain anything.

— It depends on each individual whether their soul, stripped by the years of its many pretensions, reveals itself as bitter resentment or as resigned humility.

— Serenity is the fruit of accepted uncertainty.

— Religion is not a set of solutions to known problems, but a new dimension of the universe. The religious person lives among realities that the uninitiated ignore, but does not possess the key to the enigma. Religious peace is not the peace of a solved problem, but of accepted love.
— What happens in times of unbelief is not that religious problems seem absurd, but that they don't seem like problems at all.

— In a century where the media disseminates endless nonsense, the cultured person is defined not by what he knows, but by what he doesn't know.

— God is not an object of my reason, nor of my sensibility, but of my being. God exists for me in the very act in which I exist.

— The greed of the businessman surprises me less than the seriousness with which he satisfies it.

— Life, for the unbeliever, is either entirely trivial or entirely serious; Only for the believer is life trivial and serious at the same time. Since religious discernment is required to distinguish in every object its inseparable portion of triviality from its inseparable portion of seriousness, the pessimistic unbeliever makes the trivial serious, and the optimistic unbeliever makes the serious trivial.

— There is no truth in which it is permissible to rest. Every truth is a position undermined, a fortress weakened by intrigue, a stronghold besieged by enemies whose hostility we secretly sympathize with.

— All truth is a risk we assume, relying on an indefinite series of infinitely small pieces of evidence.

— No one will induce me to absolve human nature because I know myself.

— To civilize is to teach how to use what is inferior without esteeming it. To be civilized is not to confuse what is important with what is merely necessary.

— The barbarian either completely mocks or completely venerates. Civilization is a smile that discreetly blends irony and respect.

— The universe seems a delinquent debtor to the sectarians of justice, a sublime creditor to the worshippers of grace. The former claim that everything is owed to them; the latter know that they owe everything.

— The communist becomes alienated in his vision of the future.

— To obey a law that depends on the will of the majority is to obey a whim; to obey a man who recognizes objective norms is to obey the law.

— Individualism degenerates into the beatification of caprice.

—Even if we were truly equal, equality doesn't have to be an ideal.

—Aristocracies are the normal births of history, democracies the abortions.

—When respect for tradition perishes, society, in its incessant desire to renew itself, frenetically consumes itself.
—A work of art is a pact with God.

— It is no longer enough for the citizen to resign himself; the modern state demands accomplices.

— Seen from God's perspective, reality is an idea; seen from man's perspective, the idea is reality.

— Metaphysics consists of a heap of suspicions in the form of a system.

— Biographers and readers rush, moved, to the “very human” episodes of any great man's life.Without the vileness of certain moments, our contemporaries do not forgive the greatness of a life.

— The ancients saw in the historical or mythical hero, in Alexander or Achilles, the model of human life. The great man was paradigmatic, his existence exemplary. The democrat's model, on the contrary, is the common man. The democratic model must rigorously lack any admirable attribute.

— Reactionary thought does not guarantee any success to its adherents; it merely guarantees that they will not talk nonsense.

—To avoid a manly confrontation with nothingness, man raises altars to progress,

—Fleeing does not protect against boredom, We must tame, to save ourselves, that flabby and sluggish beast. In accepted boredom, the noblest things germinate.

—Since a new problem always arises from a problem solved, wisdom does not consist in solving problems but in taming them.

—The veneration of humanity is repugnant, like all self-worship.

—We always prefer the relief that aggravates to the remedy that cures.

—The only antidote to envy, in vulgar souls, is the vanity of believing they have nothing to envy.

— He who invents his ideas cannot teach them without irony. Only the disciple knows.

— Providence proceeds with such subtle irony that men do not always realize that it punishes them, or that it mocks them.

— For modern man, catastrophes are not lessons, but insolences of the universe.
—In its eagerness to outmaneuver democratic humanitarianism, modern Catholicism summarizes the twofold evangelical commandment thus: You shall love your neighbor above all things.

—Limited to his own life, the modern individual is unaware of that extension of his personality in space and time that stemmed from his belonging to a family whose various links were connected by the continuous identity of an ancestral land possessed for centuries. In our time, the individual is born more alone and dies more completely.

—As long as he doesn't possess everything, man possesses nothing, since in all possession we only feel the limits.

— Nothing makes it easier for the revolutionary to order countless executions than knowing he is opposed to the death penalty.

— The believer knows how to doubt, the unbeliever doesn't know how to believe.

— The explanation of a historical event is a larger event that encompasses it. The historian explains one event by recounting another within which the first is situated.

— The fool is scandalized and laughs when he notices that philosophers contradict each other. It is difficult to make the fool understand that philosophy, precisely, is the art of contradicting one another without canceling each other out.

— Ritual is a vehicle for the sacred, all innovation profane.

— The greatest political puerility lies in attributing to certain social structures the vices inherent in the human condition.

— Man does not feel free until his passions enslave him.

—Scientific truths can spread without being corrupted, while every philosophical truth becomes foolishness in the mouths of the common people. Public opinion is always foolish, even if a subtle word resonates there.

—Technology is not the application of science. Science is the theory of technology.

— By becoming international, a style prepares to die.

— Almost every idea is a bad check, circulating until it is cashed.

— The ultimate elements of the universe must be defined tautologically. These elements abound.

— The unintelligible is the region where the soul, finally, breathes.

— A true aristocrat is one who has an inner life. Whatever their origin, rank, or fortune.

— The supreme aristocrat is not the feudal lord in his castle, but the contemplative monk in his cell.

—Nothing that happens is necessary, but everything becomes necessary once it has happened. Everything has a cause, but every cause has a virtual plurality of effects.

—Only the fool never feels like a comrade of his enemies.

—Left-wing Catholicism is the pretense of baptizing theses that have not been converted.

— The modern Christian is not troubled by others disagreeing with him, but by disagreeing with others.

— Nationalist xenophobia preserves undisturbed, delicious food for those who are neither nationalists nor xenophobes.

— Seeing becomes monotonous if it is not to see how others see.

— Giving a religious answer to the enigma of the world is less a sure sign of religiosity than confronting it with a religious question.

— All eras exhibit the same vices, but not all display the same virtues. In every age there are slums, but only in some are there palaces.

—Nature, in order not to perish at the hands of technology, takes refuge in the imagination of some men.

—Vulgarity consists both in disrespecting what deserves respect and in respecting what does not.

—A great philosophical intelligence is one capable of inventing subtle and refined ideas that nevertheless present the sharp edges and sharp contours of crude ideas.

— The democrat presumes that to safeguard one's own dignity, it is advisable to disrespect the greatness of others.
— By confessing dependence, the noble spirit feels enriched by the very homage it pays.

— Vulgarity basically consists of addressing Plato or Goethe informally.

— The problems of the 19th century concern the leftist so much that those of the 20th century do not occupy him. The problems posed by the industrialization of society prevent him from seeing those posed by industrialized society.

— Progressivism ages poorly. Each generation brings a new model of progressivism that contemptuously sidelines the previous model. Nothing is more grotesque than the progressive who's in fashion yesterday.

— The unbeliever imagines that religion aims to provide solutions, while the believer knows that it only promises to multiply enigmas.

—Life is always merely a preparation for life. Our ends always become means.

—The Second Vatican Council seems less like an episcopal assembly than a council of manufacturers frightened because they lost their clientele.

— Catholicism languishes when it refuses to nourish itself with pagan substance. The invited guests decline the invitation to the heavenly feast when they are warned that Valhalla does not prefigure it.

— The Christ of modern times is a carpenter's son whose eloquent demand for social justice establishes him as the prototype of the revolutionary

intelligentsia. Or, alternatively, the mythical symbol of deified humanity. How foolish, however, are those readers who are not intimidated by that strange character who crosses the evangelical wastelands like a nocturnal squall. The crucified agitator resembles the Byzantine Pantocrator more than the paragon of social workers.

—He who does not understand that two perfectly contrary attitudes can both be perfectly justified should not concern himself with criticism.

—The modern world is not a definitive calamity. There are clandestine arms depots.

— The modern man is a prisoner who believes himself free because he refrains from touching the walls of the dungeon.

— The transcendent God is not a projection of the carnal father. A reflection of God, conversely, makes the animal progenitor a father. The religious is not an expression of psychological or social facts. The social or psychological, on the contrary, are symbols of the religious. What moves us is always metaphysical reality.

— For religious thought, the typological repertoire of its sacred history is repeated indefinitely in profane history. Types are the structure of its universal history. In the moments when his life has meaning, man repeats the gestures of a god.

— He who resolves an ethical problem “harmoniously” merely settles into a lower ethical level.

— The history of art is the history of its materials, its techniques, its themes, its social conditions, its psychological motives, or its intellectual problems, but never the history of beauty. Value has no history.

— The nominalist lives among facts. The realist among gods.

— More than a Christian, perhaps I am a pagan who believes in Christ.

— In the social sciences, it is customary to weigh, count, and measure, so as not to have to think.

— “Intuition” is the perception of the invisible, just as perception is the intuition of the visible.

—Reason sometimes weakens what it upholds.

—Truth is the formula that faithfully expresses our vision of an object. Being a relationship between the object that is evident and the person for whom it is evident, truth is linked to a concrete intuition. The formula ceases to be truth for someone who cannot reconstruct with it the experience that underlies it.

— Man is nothing but a spectator of his own impotence.

— The world is a system of equations stirred by blizzards of poetry.

— A discipline is scientific when it does not require the practitioner to be intelligent. Science is what only an intelligent person invents, but which any fool practices.

— A work is literary when author and work are inseparable, scientific when anyone could have written it.

— The only definition of virtue that does not make vice attractive is that of Saint Augustine: Virtus non est nisi diligere quod diligendum est.

— Science ultimately condenses into formulas and philosophies into symbols. The formula is a recipe book of pragmatic gestures. The symbol tries to rouse man's mutilated wings.

— Between religion and science there is more sentimental antipathy than logical opposition.

—The triumph of one who does not doubt himself is of a tedious majesty.

—Value seems subjective to those who confuse the objectivity of the discovered value with the subjectivity of the process in which we discover it. Even if it is not a transmissible object, and even if its authenticity is an episode of a personal adventure, value is not an invention but a discovery. What is valuable may only be valuable to me, but it is valuable to me because it is valuable.

—Only he who disdainfully measures the inexorable process escapes decadence.

—In refined intelligence, the soul itself is prolonged, while vulgar intelligence is an adventitious apparatus that manipulates instinct.

—Some philosophers are so rich that they only issue a minimal amount of the gold they hoard. Most, however, die of chronic inflation.

— It is only interesting to converse with those who are accustomed to anxiously conversing with themselves. Those who walk imperturbably toward their goal are a fascinating spectacle, but boring interlocutors.

— The calculations of the intelligent often fail because they forget the fool, those of the foolish because they forget the intelligent.

— Great books have the courtesy of magnanimous kings: they welcome the reader as if they were their equal. The mediocre writer tries to humiliate us to hide their low position.

— Let us cling to the crag of divinity, while the mud of this century flows down the valley.

—In other languages, there is correct prose for everyday use, while in Spanish only the great writer writes decently. A mediocre book is more mediocre in Spanish than in other languages.

—The old man uselessly adopts the opinions of a young man to cast doubt on his old age.

—Intelligence fascinates, however tedious the subject it addresses.
—The common word is always preferable to its rare synonyms, but a precise lexicon excuses any pedantry. Verbal accuracy is an aesthetic quality, while the rarity of a word is a sociological fact.

—The upper class is that for which... Economic activity is a means; the middle class is that for which it is an end. The bourgeois does not aspire to be rich, but to be richer.

— All life is a besieged city.

— Intelligence defends us from fools less well than an intentional veneer of foolishness.

—The vanquished always inspires sympathy, because in the end, usually only the one who refuses to commit such and such villainy loses.

— The tactical stupidity of the ambitious risks becoming genuine stupidity. The mind of the senile democrat contains nothing but ideas for campaign speeches.

— Noble anguish is the conscience's response to our shared misery. When we are anxious about the death of a nation, or the future of culture, we make a pact with subordinate anxieties.

— Only those whom others consider victorious can speak honestly about failure.

— The pile of colorless predicates we call the description of an individual is nothing more than a set of cartographic notes for a possible journey. But the individual sometimes emerges from their description as an absence emerges from their fragrance.

— The traditional writer doesn't concern themselves with the tradition to which they belong, because they don't doubt the legitimacy of their genealogy. The traditionalist writer, on the other hand, carefully imitates their supposed ancestors, to appear to be of the same family.

— A tradition is not a supposed catalog of virtues confronted by a catalog of errors, but a style of solving problems. Tradition is not a petrified solution, but a flexible method.

— Even for saints, intelligence is not supreme. There are saints whom the Church judiciously canonized, but whom it should not exhibit.

— It is so true that nothing excellent depends on us that only mediocrity seems “meritorious” to us. The virtues within our reach lack grace.

— The future excites those who believe in the efficacy of the will, while the past fascinates those who know the impotence of human purposes. What man sets out to do is always tedious, but what he achieves sometimes astonishes us.

— The past is not the sum of what man set out to do, but of what God granted. The future is the sum of human purposes that God thwarts.

— God is the hindrance of modern man

— The envious person often maliciously asks what the rich man's money is good for, forgetting that it serves him, at least, to be envied by the envious.

— To dwell in every idea. For an instant.

— The middle class of intelligence is whiny and moaning.

— We should not write as we speak, but as we should speak.

— The materialist gets irritated if we call spirit spirit, but if we say "spirit" (in quotation marks) he soon calms down. The attempt to reduce it to matter having failed, the quotation marks soothe the materialist as an omen of an eventual reduction.

— Most men have no right to an opinion, but only to listen.

— Man can only define what he constructs. The rest is merely describable.

— The most hidden regions of the soul are always the most populated. The most daring explorers of the soul disembark in urbanized areas.

—Triviality is never in what is felt, but in what is said.

—In order to avoid acting like indignant pedagogues, we must become genealogists of imbecility. Classifying stupidities or investigating their origin brings peace of mind.

—Only refined souls can touch pleasure without being sullied.

—The greater a people's incapacity, the less government it needs, not more.

—Axiological disciplines all obey the following rule: no value is a constant function of operationally definable events. No axiological series, in other words, coincides uniquely with an ontological series. The gods roam the world, sometimes in rags, sometimes crowned.

—Great works have no descendants. Even when their imitators claim otherwise. Only the stammering discourse from which a sovereign voice emerges is fruitful.

—Aesthetics cannot provide recipes, because there are no methods for performing miracles.

—An artist's lucidity is as involuntary as his inspiration.

—A civilized nation should only allow itself to be governed by skeptics.

—Rulers who represent only a minority have to invent civilization in order not to perish. The delegates of a majority, on the other hand, can be vulgar, crude, cruel, with impunity. The larger the majority that supports him, the less cautious, less tolerant, and less respectful of human diversity the ruler becomes. When rulers consider themselves mandataries of all humanity, terror approaches.

— It's not worth trying to convince someone who isn't already convinced. Convincing is nothing more than making implicit convictions explicit.

— Let's not try to explain, but rather to circumscribe the enigma.

— A simple comma sometimes distinguishes a triviality from an idea.

— Its new stupidity allows each era to mock the preceding stupidities.

— Wise is he who desires nothing, living as if he desired everything.

— Viewed in the light of our sadness or our joy, our enthusiasm or our disdain, the world reveals such a subtle texture, such a fine essence, that all intellectual vision, compared to this vision of feelings, seems like a clever vulgarity.

— Contrary to what happens to contemporaries, posterity better perceives the virtues of masterpieces and the defects of mediocre works.

— “Progress,” “Democracy,” “Classless Society” incite the masses, but leave the Muses indifferent and cold.

— Progress breathes poorly on Parnassus.

— The mortal enemy of God is the respectful unbeliever.

— Only the wavering soul is immune to vulgarity.

— The intelligent man, as he ages, must feign the dogmatic certainty of the adult. To protect the adolescent that remains within him.

— Whoever accepts the enemy's lexicon surrenders without knowing it. Before becoming explicit in propositions, judgments are implicit in words.

— Modern artists are so eager to differ from one another that this very ambition groups them into a single species.

— Catholic worship has been reformed so that the fervor of the assembled crowd may hatch the egg of the Comtean Grand Ètre.

— Basic social tasks require a certain stupidity. The intellects that illuminate history could not have run a business, nor governed a state.

— Only allusion evokes concrete presences.

— The poet wants to convey what he feels, but only confesses what he is.

— However meager and impoverished it may be, every life has moments worthy of eternity.

— Every fact is always less interesting than its story.

— The beauty of noble things spreads in the soul a tumult that drags it toward regions whose gateway is death.

— All our feelings aspire to verbal intelligibility, to the clarity of intelligence. All the wealth of the world aspires to the poverty of the word.

— Good manners are, ultimately, nothing but the way in which respect is expressed. Since respect, in turn, is a feeling instilled by the presence of an acknowledged superiority, where hierarchies, real or imagined but respected, are lacking, good manners perish. Rudeness is a democratic product.

— Humanity changes less what it admires than the reasons with which it justifies its admiration. For three thousand years, Homer has been admired successively for contradictory reasons. Works last longer than aesthetics.

— Modern man demands freedom so that vileness may flourish with impunity.

— We feel the same as the unbeliever feels toward the intelligent man who becomes a Marxist when he sees the pretty girl who enters a convent.

— There is no foolishness that modern man is incapable of believing, as long as he avoids believing in Christ.

— Uncompromising individualism, which was the disease of the 18th century, is the last remedy left to the 20th.

— The contemporary artist rebels against the bourgeoisie in order to sell his works at a higher price.

— The Church flounders without the burden of “mediocre Christians.”

— The modern man believes that the analysis of a product reduces it to its components.

— Man appeals to his mire against the call of God.

— Virtually, man can build devices capable of everything. Except for self-awareness.

— The "i" of any intelligent man, of any faith, wavers when he listens to his fellow believers.

— In no previous era have letters and the arts been more popular than in ours. Arts and letters have invaded the schools, the press, and the almanacs. No other, however, has produced such ugly objects, dreamed such banal dreams,

or adopted such sordid ideas. It is said that the public is better educated. But it doesn't show.

— Religious vocabulary receives from those who profane it an expressive vigor that it never has in the mouths of those who merely vulgarize it.

— Almost every soul possesses three distinct layers: a bitter shell, a soft pulp, a vile kernel.

— The French Revolution seems admirable to those who know it poorly, terrible to those who know it better, and grotesque to those who know it well.

— A wise person is not so much the one who speaks the truth as the one who knows the exact scope of what they say. The one who doesn't think they are saying more than they are actually saying.

— He who acquires political experience only trusts in the classic maxim: don't do today what you can leave for tomorrow.

— The fool doesn't reject commonplaces because they are foolish, but because they are common.

— To mature is to transform a growing number of commonplaces into authentic spiritual experience.

— To devour trivialities, to assimilate them, to nourish oneself on them, is the unmistakable symptom of authentic originality. The legitimate monarch coins the coins of his predecessors in his own image.

— To discuss a subject we don't know well, we need a book, but a few sentences suffice for one that is familiar to us. Ignorance makes us verbose.

— To be right, it is necessary to contradict ourselves. Because the universe is contradictory.

— Philosophers are not hunters of truths—truths are hunters of philosophers.
— Where they actually manage to seriously institutionalize social mobility, revolutions will become difficult, but civilization impossible.

— Ideas tyrannize those who have few.

— An aristocratic society is one where the yearning for personal perfection is the soul of social institutions.

— Democratic society is content, at best, with ensuring coexistence. Aristocratic societies, on the other hand, erect upon the human mass a palace of ceremonies and rites to educate man.

— Democratic festivals commemorate victorious riots. The aristocracy preferred liturgical pomp. The Festival of the Federation ended in neighborhood dances. Imperial etiquette persisted in the Gallican rite of a Milanese mass.

— The aristocrat does not defend freedom to ensure the autonomy of his will, but the autonomy of the norms proper to the personal perfection of each individual.

— In a bourgeois economy, men are means to acquire goods. In a feudal economy, goods are means to acquire men.

— Man has to pretend to be civilized in order to be so. His capacity for hypocrisy measures the capacity for civilization of a people.

— I distrust any idea that does not seem obsolete or grotesque to my contemporaries.

— The cult of humanity is celebrated with human sacrifices.

— Faith, any faith, should ask skepticism to draft its political programs.

— The new catechists profess that Progress is the modern incarnation of hope. But Progress is not an emerging hope, but the dying echo of vanished hope.

— Freedom only lasts as long as the state functions amidst citizen indifference. It threatens despotism when the citizen becomes enthusiastic about his government or against it.

— Marxism teaches that economics determines history, but it pretends to redeem man with a legal reform.

— Europe, properly speaking, consists of the countries that feudalism educated.

— The pre-Marxist is childish, the Marxist crude; only the post-Marxist is mature.

— The ambiguity of the notion of class allows for the adulteration of history, transforming civil wars, which are frequent, into servile wars, which are rare.

— The Marxist historian applies a coat of single-color varnish over the polychromatic hues of history.

— For the Marxist, rebellion in non-communist societies is a sociological fact, and in communist society merely a psychological fact. There, an "exploited" person rebels; here, a "traitor" is revealed.

— Only those who are not afraid to agree with fools are intelligent.

— We call those who make mistakes in a certain way intelligent.

— No one is merely searching for themselves. Personality is born from conflict with a norm.

— The proletariat, in our time, is the owner of "justice," of "law," of "history." The pride of the Pharisee beats in proletarian hearts.

— The sense of individual pride has been lost. The idea of personal greatness has been replaced by the idea of the power of the species. Such a conversion to the collective preserves pride, for years, from experiences that would humiliate it. Individual pride, in effect, quickly measures its own inadequacy, while the pride of the species can, in the midst of disaster, trust in future instances that will rescue it. Humanity is the last refuge of the fool.

— Everyone feels superior to what they do, because they believe themselves superior to what they are. No one believes themselves to be the little that they actually are.

— It is not by making a clean sweep of the past that we can act effectively, but by carving our purpose into its marble. Originality is the plagiarism of a genius.

— Coherence and evidence are mutually exclusive.

— The object of bad taste is manufactured where social prestige leads to the acquisition of objects that provide no pleasure to the buyer.

— The devil chooses, in each century, a different demon to tempt the Church. The current one is singularly subtle. The Church's anguish in the face of the misery of the masses obscures its awareness of God. The Church falls into the most cunning of temptations: the temptation of charity.

— Destructions and reconstructions, in history, have a known author. Constructions are anonymous.

— Certain historians seem to assume that Athens is interesting because it imported wheat and exported olive oil.

— No authentic problem has a solution. That is the definition of its authenticity.

— Life is a subject of still life, only interesting in painting.

— Charity is a virtue of the strong. Among the weak, it is speculation about future reciprocities.

— He who quotes an author shows that he was incapable of assimilating him.

— When one nation imitates another, the imitated nation disdains the one that imitates it. Every copy seems grotesque to the original. Among nations confined to their differences, on the contrary, there is hostility, but not disdain. The foreigner is a more likely candidate for the contempt of the native than the simple pilgrim.

— Since in history everything is the cause of everything, there is no more difficult or easier discipline.

— In intellectually impoverished countries, the reader's patriotism compensates for the author's insufficient talent.

— Showing the unstable soul that we understand its problem is to make it insoluble. A dull gaze dissolves anxieties.

— More than the practice of an ethics, or adherence to a doctrine, Christianity is loyalty to a person. The Church was able to Christianize the ideals of the Middle Ages and feudal behaviors because, without being Christian, they belonged to the same spiritual species as Christianity.

— The “objective vision” is not a vision without prejudices, but a vision subject to the prejudices of others.

— Man's projects are of no interest. Only history is interesting. That is: what God does with man's projects.

— A great intellectual tradition is a guarantee of common sense for those who inherit it and a rich repertoire of nonsense for those who merely appropriate it.

— There are two symmetrical forms of barbarism: that of peoples who have only customs and that of peoples who respect only laws.

— Human discourse oscillates between two poles: that of exact but boring truths and that of entertaining but inaccurate truths.

— The advantage of the aphorism over the system is the ease with which its inadequacy is demonstrated. It is as difficult to hide among a few words as among a few trees.

— Thought doesn't stem from an observation or an experiment, but from a prejudice. Prejudice is the organ of intellectual appropriation of the universe.

— Life teaches nothing directly; it only refutes false prejudices.

— We shouldn't expect anything from anyone, nor disdain anything from anyone.

— Those who emphatically confess our faith seem to betray it. Our truth is usually the sum of restrictions that we keep silent about.

— ***Is truth something common to certain "truths" and to certain "errors," like beauty is to works in all styles?***

— Truth is the melody of certain souls more than the product of specific methods.

— From empirical existences we can only deduce analogous existences. Only axiological apprehension projects transcendent shadows. The soul is what escapes psychological observation, God is what eludes all proof.

— Among intellectuals, conversation is an exchange of other people's ideas.

— We can admire Greek and Latin authors without danger, but if we carelessly confess admiration for Shakespeare or Racine, some Frenchman or Englishman always becomes comically petulant.

— Our science is at every moment nothing more than the hypothesis that until that moment no experiment has falsified. The definitive scientific sum will never be more than the prejudice prevailing at the moment when humanity ceases to exist. may it be extinguished.

— The vulgar soul hides its happiness for fear of envy, the noble soul out of compassion for it.

— Everything superior makes us uncomfortable: beauty or goodness, genius or God. The notion of ideology is an ideological invention of the attempt to humiliate what is great.

— Marx and Freud made the vision of history tolerable to envy.

— None of us finds it difficult to love our neighbor who seems inferior to us. But loving the one we know to be superior is another matter.

— Egalitarianism is not a tribute to the rights of those who follow us, but intolerance of the rights of those who precede us.

— Stupid opinions cease to irritate us if we listen to them as documents about the opinion holder.

— The current world embraces any novelty with such generous tolerance that in a few moments it trivializes it. Who will write about suffocating freedom?

— Poetry is a way of evoking any of the aspects of the world that allude to death. Youth is a poetic theme because it does not last, and happiness because it passes. The poetry of the eternal is the fragrance of the corpse of death.

— Nothing important is demonstrable. Only showable.

— Marxism and Freudianism deny individuality. Sexuality and economics mold the same homogeneous paste. According to these doctrines, individuality would be a mere sum of anecdotes, when it is what transforms the anecdotes into a sum.

— All peace is bought with vile acts.

— Catholic theology teaches that the act of faith is not only supernatural and voluntary, but also rational. An accurate thesis as long as it doesn't conclude that reasoning supports the act, but rather that reason demonstrates that no empirical cause explains it. The act of faith is rational when reason demonstrates that it does not stem from paralogisms, emotional states, childish regressions, social structures, or economic behaviors. Rational faith is that which is accredited as the ultimate datum of experience. As a supernatural act.

— The saint is not a different type of man, but a new human species.

— Christian doctrines are at once common goods and private property. The meaning of their public formulas is conquered in a personal adventure, inexplicable and untransmissible. Commonplaces that suddenly become discoveries of our ingenuity.

— We have been preached so much that the righteous man walks disguised as a sinner that we tend to forget that sometimes he dresses as a righteous man.

— Whoever wants to differentiate themselves today should not be anti-conformist.

— Rare is the dead person for whom death doesn't seem too big.

— Marxism announces that it will replace the administration of goods with the government of people. Unfortunately, Marxism teaches that the government of people consists of the administration of goods.

—There are as many different possible histories of any event as there are different possible historians.

—Scientific progress usually comes from the careful study of the trivial exception to a rule. The philosopher, in the so-called philosophy of history, considers the exceptions to his “laws” as mere discourtesies of providence.

—Scientific norms are those we can use but not violate; axiological norms are those we can violate but not use.

—“Necessity” is the attribute that characterizes tautologies, ethical norms, and works of art. The natural world is brute fact. Simple event that tends toward nothing. Natural law merely describes the behavior of a defined system. There is no necessity, no purpose. Necessity there is a logical metaphor and purpose a mental metaphor. Freedom, on the other hand, establishes a necessity within a contingency: an aesthetic value, for example, in a configuration of pigments. The Parthenon on its rock is a necessity raised by a free act upon a brute fact.

—Sometimes, it is enough for a society to suppress a custom it considers absurd for a sudden catastrophe to demonstrate its error.

— The progressive clergy denounces the “ghetto mentality” of the current old-fashioned Christian. These clerics prefer the commercial and stock market activity of the modern Jew to the ghetto, where the fidelity of Israel flourished.

— We should not use masterpieces as historical documents, but rather mediocre works. What differentiates eras is their way of failing.

— The clandestine criterion of every philosophical option is the implication, or non-implication, of a transcendence.

— Unprejudiced intelligence is only that which knows which prejudices it has.

— The classic problem of the existence of evil is less disturbing than the romantic problem of its seduction. The simplistic thesis of an antagonistic principle recedes before the terrible signs of an archangelic fluorescence.

— Thought is indefinite in both directions: it does not know ultimate conclusions, nor first principles.

— It is only because it commanded love for men that the modern clergy resigns itself to believing in the divinity of Jesus; when, in truth, it is only because we believe in the divinity of Christ that we resign ourselves to loving them.

— Myth is not an obsolete vision, but a semantic function that allows references, mistaken or correct depending on the case, to certain pieces of evidence. Myth is not a premature science of the universe, but a specific dimension of language.

— No one who knows themselves can absolve themselves.

— To declare man the "measure of all things" is not to proclaim his greatness, but to confess his limitation. A boastful prisoner's sentence.

— A "prejudice-free" man usually means a man without spirituality. Prejudices, superstitions, scruples, are sprouts of the nascent spirit in simple souls. To extirpate them, in order to free them from what "suffocates the free expression of the spirit," merely favors the erosion of those poor soils. To free the common man from the petty obsessions that torment him is not to redeem him from a spiritually sordid existence, but to deny him the only spirituality within his reach.

— Ascending spiritual hierarchy: Having ideas without being intelligent. Having neither ideas nor intelligence. Not having ideas while being intelligent. Having ideas and being intelligent.

— The intellectual differs from the cultured man as plastic materials differ from noble materials.

— The philosophies that the public knows and values are strings of vulgarities attributed to illustrious names.

— The intelligent ruler should systematically aim to solve only the fewest number of problems.

— Freedom, for the democrat, does not consist in being able to say everything he thinks, but in not having to think everything he says.

— Ordinary people believe they are thinking because they are ignorant of the meaning of the terms they use.
Simply presenting a definition to the most talkative person is enough to render him speechless.

— The Church used to absolve sinners; today it has decided to absolve sins.

— Whoever sees their ideas spreading should suspect that they are being betrayed.

— Neither the physical theory of color nor the stylistic analysis of a style is relevant to its sensible or aesthetic quality, respectively.

— Convinced that we have a rendezvous with an idea in a palace, we usually wake up with a cliché in a brothel.

— Nietzsche's Christians are not those of yesterday, but those of today.
An inaccurate historian, but perhaps a prophet.

— The skeptic is a philosopher who has not had time to become a Christian.

— Today, to be a Puritan, it is enough to have good taste.

— For the most subtle idea to become foolish, it is not necessary for a fool to expound it; it is enough for him to hear it.

— He who believes in Christ because he admires his words or his works is not a Christian.

The Christian does not believe in Christ because Christ preaches previously admired values; on the contrary, he calls what Christ preaches values because he believes in Christ.

Christianity does not apply a criterion to Christ, but rather applies Christ as a criterion.

Christianity is a specific method of founding value.

— Value is what the will affirms, if the will that affirms is the will of God.

Value is subjective for God, objective for man. Thomistic rationalism makes God a man, while axiological subjectivism makes man a god.

— The empirical plurality of symbolic systems is an indication of a plurality of mutually irreducible referents. We can only refer to the totality of referents by employing the totality of systems.

— Myth is the language of mediated perception, that is: of that which intuits the transcendent in the sensible.

— The existence of a Discalced Carmelite nun challenges the unbeliever more seriously than the union activity of a priest.

— The methodological urgency of studying each type of behavior separately distorts consciousness and disrupts society.
Isolated from its total context, the studied behavior acquires a prominence that transforms it into predominant behavior. The attention given to it modifies the global structure of behavior.
The preponderance of economic activity in bourgeois society was more an effect than a cause of the founding of economic science in the 18th century. The methodological obligation to invent a homo economicus influenced consciousness, which hastened to subject its behavior to the patterns of this abstract scheme.

Today, similarly, the study of sexuality has become an obsession that reduces the person to their sexual activity, society to a factory of eroticism, and sex itself to variations of coitus.

—When I believe myself to be the possessor of a truth, I am not interested in the argument that confirms it, but in the one that refutes it.

—Science is not Jacob's ladder for ascending to a crystalline empyrean of incorruptible truths.

Since its propositions do not come from an experimental process that imposes them, the momentary sum of falsifiable propositions of which it consists does not free man from his servitude to history.

Since there are no verified propositions that emerge from the waters of time, both the constructing consciousness and the constructed object flow submerged in history.

Except for tautologies, only historical states of a science exist.

—The scientific proposition presents an abrupt alternative: to understand it or not to understand it. The philosophical proposition, on the other hand, is

susceptible to increasing understanding. The religious proposition, finally, is a vertical ascent that allows one to observe the same landscape from different heights.

Science contrasts the ignorant with the wise. Philosophy ranks disciples and masters. For Christianity, finally, what the devout woman believes does not differ from what the saint believes.

The only place where we can share opinions without feeling humiliated is a church.

—Let us be "bookish," that is: let us know how to prefer to our limited individual experience the experience accumulated in a millenary tradition.

—There is no man who is not less stupid than his opinions, nor any gesture that is not less vulgar than the comments that accompany it.

—The anonymity of the modern city is as intolerable as the familiarity of current customs.
Life should resemble a drawing-room of well-mannered people, where everyone knows each other but where no one embraces.

—Passions and vices are the only mechanisms that the politician can manipulate without staining himself with blood. Virtuous impulses require the collaboration of the police.
Terror and ethics are brothers.

—It will not be easy to witness without nausea that "end of ideologies" that they announce to us with joy.
Giving up an ideology only leads ordinary people to lose their shame.

—The taste of the masses is not characterized by their antipathy to excellence, but by the passivity with which they equally enjoy the good, the mediocre, and the bad.
The masses do not have bad taste. They simply have no taste.

— Our authentic self is the final product of the process of purifying the soul through good manners and good taste.

— Not hesitating in our purposes is the surest way to suppress the subtleties of intelligence and the nuances of sensitivity that are the greatest charm of life.

— The most discreet attitude is that of the one who enjoys their intelligence without pretending to be right.

— Man takes refuge in language.

— Those who write to convince always lie. To avoid cheating, one must write with disdain.

— As long as there are those who judge it unfairly, the work lives. Impartiality is its death certificate.
Democracy has not triumphed as long as Plato is insulted.

— The modern Christian does not ask God to forgive him, but to admit that sin does not exist.

— Not belonging to any party allows us to despise only what is truly despicable.

— The scientific contribution of Marxism consisted less in its theses than in the stubbornness with which it defended them.

Its intolerant dogmatism forced the adoption of a type of historical interpretation of which its economism is only one case.

That it is necessary to look behind the conscious purpose for a multiple structure of conditioning factors, the historian, without the Marxist insistence, would not have understood.

— In order to ally himself with the communist, the left-wing Catholic maintains that Marxism merely criticizes the bourgeois accommodations of Christianity, when it is its essence that it condemns.

— The progressive Catholic aims to restore primitive Christianity by mimicking the humanitarian moralism of the unbelieving clerics of the 18th century.

— Many love man only to forget God with a clear conscience.

— The post-conciliar Church attempts to attract people to the “fold” by translating the clichés of contemporary journalism into the insipid language of the Vatican chancellery.

— The God of certain Catholic theologians is merely an opulent heir of the Platonic demiurge.
Although they implicitly profess creation ex nihilo, these theologians reintroduce a primitive matter into their cosmogonic scheme, for they subject the divine potter to extrinsic norms, affirming that God wills the good because it is good, instead of teaching that the good is good because God wills it.
These theologians erect a structure of reasons, values, and principles before a subjugated God. For such a theology, the creator is a servile demiurge.

This God, obedient to ethical norms, like an agnostic moralist, is not the God of the Israelite burning bush, nor of Trinitarian theology.
Both the biblical metaphors and the patristic concepts only seek to express God's omnipotence. The motive that accumulates capricious interventions there is the same one that erects the Trinitarian economy here. The unfathomable God is the one who absorbs within himself the reason that orders and acts, the breath that vivifies and sustains.

When logos and pneuma are integrated into ineffable transcendence, the Judaic Yahweh articulates his omnipotence in Christian dogma.

— Enraging the typically modern man is a sure sign of having hit the mark.

— We have learned nothing until we confront precepts of all kinds as we confront different styles: indifferent to the theories in which they are cloaked, attentive only to the success or failure of each work.

— It is not in what he expresses that we should look for what the intelligent man says, but in what he implies.
— — Determinism is invoked to exorcise grace. With the refrain of cause and effect, we try to deafen our fear and silence our guilt.

— The state of tension between social classes, a structural and constant phenomenon, is transformed into class struggle only when a political class uses it as a demagogic mechanism.

— The politician lives off the intellectual surplus of those who are not politicians.

— Liberty, equality, fraternity.

The democratic program is fulfilled in three stages: the liberal stage: which founded bourgeois society, regarding whose nature we refer to the socialists; the egalitarian stage: which founded Soviet society, regarding whose nature we refer to the new left; the fraternal stage: which is foreshadowed by the drug addicts who copulate in collective gatherings.

— The gods do not punish the pursuit of happiness, but the ambition to forge it with our own hands. Only the longing for what is free, for what depends in no way on us, is legitimate. A simple trace of an angel that alights for an instant on the dust of our heart.

— God is the name of the only enigma whose deciphering would not be a disillusionment.

— Doctrinal individualism is not dangerous because it produces individuals, but because it suppresses them.
The product of 19th-century doctrinal individualism is the mass man of the 20th century.

— The theology of the sacraments possesses the only categories conducive to a rigorous theory of civilization.
Civilization, in effect, is not a system of servile acts, but of sacramental acts.

— Three figures, in our time, professionally detest the bourgeois:
the intellectual—that typical representative of the bourgeoisie;
the communist—that faithful executor of bourgeois purposes and ideals;
the progressive cleric—that final triumph of the bourgeois mind over the Christian soul.

— Modern man is indifferent to not finding freedom in his life, if he finds it extolled in the speeches of those who oppress him.

— When the officiant professes that the liturgy does not intend to act upon the gods but upon the faithful, the cult loses all religious meaning and becomes collective therapy.

—Indifference to the opinions of others is a condition of both vice and virtue.

—Nothing multiplies the number of imbeciles as much as the example of great men.

—Between the cultured man and the progressive man, all dialogue soon ceases. The former falls silent in the face of so much vulgarity, the latter in the face of so much “obscurantism.”

—I prefer a philosophy that shows to a philosophy that explains.
The former dissolves the concrete, the latter sharpens my perception of reality. The evidence persists here, undoubtedly, in its pure contingency, but the ultimate necessity that they present to us there turns out to be merely empirical verification.
Behind the concrete evidence there is only other, poorer evidence.

—The double symmetrical error lies in believing: either that beyond what we can know there is nothing, or that we know what there is.
Positivism and mythology are brothers.

—The energy of the revolutionary epithets of a conventicle of bourgeois intellectuals surpasses the energy of all the revolutions in history.

—The decline of Spain ceased to be a problem since its former victors had to share the same fate.
From now on, it will suffice to find out how nations die.

—For the progressive Catholic, prayer is an exhortation to oneself.

—While the struggle for freedom is the noblest of enterprises, man debases himself in a free society. The soul softens and becomes corrupted where everything can be said and everything done. Manly efforts, dangerous testimonies, tragic tensions, are extinguished, so that man, freed from the compulsion to be noble, surrenders to the natural vileness of his instincts. Finally accustomed to tolerating their opposites, principles become eloquent capitulations.
The price of freedom is perpetual apostasy.

— Action is the refuge of frightened intelligences.

— The individual is characterized less by the gods he invokes than by the incense he does not burn.
— The struggle against disorder is nobler than order itself.

The man who is master of himself is not as magnanimous as the one who represses the insurrection of his soul.

The deepest silence is that of a terrified crowd.

— Eloquent disdain is suspect.

— The political problem is radically insoluble, because it consists of the contradictory demand to impose by force values that are nullified when force imposes them.
The politician betrays equally, whether he admits the impotence of good, or whether he arms it with weapons.

— We are never aware of perceiving something important, but only of having perceived it.

— We need a heraldry expert to draw the coat of arms of Progress: the mushroom cloud of an atomic explosion, on a field of red.

— Our society insists on electing its rulers so that the chance of birth, or the whim of the monarch, does not suddenly hand over power to an intelligent man.

— The bodies of complacent souls become flabby.

— The notion of scientific progress is indisputable and clear. The notion of technical progress, on the other hand, is debatable and confusing.

The notion there is indisputable and clear because the very driving force of the scientific process is the criterion of its progress. The notion of progress, in other words, is an unambiguous part of the very definition of science.

The scientific process consists, in effect, of a successive falsification of hypotheses, and scientific progress likewise consists of the same falsification process.

Here, on the other hand, the notion is debatable and confusing, because the purpose of the technical process is external to the process itself.

Only the extrinsic norm that evaluates the ends achieved by the process can determine whether the technical process constitutes progress.

To affirm that there is technical progress today, it is necessary to first prove that the desires, appetites, and cravings that modern technology satisfies are values justified by an autonomous axiological investigation.

— Being Christians in the current fashion consists less in repenting of our sins than in repenting of Christianity.

— The modern Christian feels professionally obligated to appear jovial and humorous, to show his teeth in a benevolent smile, to profess syrupy cordiality, to prove to the unbeliever that Christianity is not a "somber" religion, a "pessimistic" doctrine, an "ascetic" morality.

The progressive Christian shakes our hand with a broad, electoral laugh.

— Civilization seems like the invention of a vanished species.

— Reactionary thought is impotent and lucid.

— The future bourgeoisie of communist societies prepares feasts of hilarity for the infernal gods.

— Christianity, for the simple observer, is more than a new religion; it is a new type of hermeneutics. A system of historical hermeneutics in contrast to rationalist hermeneutics.

Christianity is the interpretation of a concrete, irrevocable, unique fact as the reason for the universe.

According to Christian hermeneutics, reason does not determine the meaning of facts. There is a fact, on the contrary, that determines the meaning of reason.

Here, reason is born from history, from a fact that transcends itself, from an empirical event that transforms itself into an axiological norm.

Christianity, in effect, does not construct a rational explanation of Christ, but rather constructs the universe as the sum of postulates necessary for the existence of Christ as evidenced in the consciousness of the Church. Christianity, therefore, teaches a hermeneutic that forbids us from defining a value by anticipating the event in which it is engendered, a hermeneutic that shows us history transcending itself in its axiological epiphanies, a hermeneutic where the concrete work rises as intelligible reason.

Radically opposed to abstract rationalism, Christianity is the supreme paradigm of historical reason.

— A cultured man is one for whom nothing lacks interest and almost everything is important.

— When aristocracies perish, they explode; democracies deflate.

— A political constitution does not last because it is good, but is good because it lasts.

— The vilest pacts are born from the highest purposes.

— The uproar unleashed by the Second Vatican Council has shown the hygienic usefulness of the Holy Office.

Witnessing the “free expression of Catholic thought,” we have seen that the intolerance of old pontifical Rome was less an imperial “limes” (defense) against heresy than against vulgarity and nonsense.

— The successor of the Apostles proclaims urbi et orbi, from the papal throne, that he will lead the “progress of the peoples” towards a suburban paradise.

— Those who try to strip Christianity of its millennial accretions, to restore it to its “primitive purity,” declare “original” and “authentic” only those factors of Christianity that the vulgar mentality of their time approves. For two centuries, “primitive Christianity” has adapted, in each new decade, to the prevailing opinions.

— Fools used to attack the Church; now they reform it.

— The prejudice of spontaneity has blinded us to the symbolic.

To demand that every gesture be “authentic” is tantamount to denying the autonomous value of the impersonal, as if we were required to invent every word we utter.

— The notion of personal dignity is born in the individual from the sense of his difference.

Everything that increases our reciprocal similarity weakens the awareness of having the right to demand that society respect our destiny.

— The more equal men feel, the more easily they tolerate being treated as interchangeable, replaceable, and superfluous parts.

Equality is the psychological precondition for scientific and cold-blooded massacres.

— The three hypostases of egoism are: individualism, nationalism, collectivism.
The democratic trinity.

— The Church is a history that conceived of itself as a system.

As long as there was no historian to question it, the Church could proclaim itself immutable from its origin, without hindering the unconscious process of its historical metabolism.

But when its incommensurability with a simple logical structure became apparent, the Church, instead of making theoretically explicit the categories implicit in its praxis, insisted on denying the evidence.

Thus alternately engendering an integralism that conceals its growth and a progressivism that violates its constancy.

— As the state entangles all human activities in its threads, governing becomes more difficult every day, commanding easier.

— The reactionary invented dialogue by observing the dissimilarity of men and the variety of their purposes.
The democrat practices monologue, because humanity expresses itself through his mouth.

— Pharisaism is the hedgehog that preserves the seed between two religious springs.
That the prophet curses the Pharisee does not justify that posterity, in winter, disdains him.

— In the Christian obsessed with social “justice,” it is not easy to know whether charity flourishes or whether faith is extinguished.

— Since religious conflicts do not arise from the antagonism between speculative theses, but between subconscious and global attitudes, the adversaries express themselves in formulas whose triviality leads the spectator to believe that they are verbal disputes relating to grotesque discrepancies.
The deepest convictions only know how to stammer.

— The left-wing Catholic is right in discovering in the bourgeois the rich man of the parable, but errs in identifying the militant proletariat with the poor of the Gospel.

— The world suffers no more systematic order than the alphabetical order of the dictionary.

— Men are divided between those who insist on taking advantage of today's injustices and those who long to take advantage of tomorrow's.

— Regarding God as a postulate of ethics, I prefer a God that aesthetics postulates.

— Love of poverty is Christian, but flattery of the poor is mere technique for electoral recruitment.

— Advocate of the poor, in the democratic hagiography, means enriched demagogue.

— In order not to think about the world that science describes, man intoxicates himself with technology.

— The individual seeks the warmth of the crowd, in this century, to defend himself from the cold that emanates from the corpse of the world.

— Faced with the triumphant Church and the militant Church, the new clergy is incorporated into the capitulating Church.

— We always end up ashamed of having shared a collective enthusiasm.

— Irony is always reactionary, even in the mouth of a fervent democrat.
Communist society cracks when a militant smiles.

— Without a complete opponent, it is not easy to be lucid. We locate the pole towards which we are going when we see the mentality that horrifies ours turning towards the opposite pole. The only useful teacher is our congenital antagonist.
— Preaching Christianity does not consist of talking about it, but of speaking from within it.

— Christianity would scandalize the Christian if it ceased to scandalize the world.

— Intentional and systematic originality is the contemporary uniform of mediocrity.

— The artist finally finishes his apprenticeship when he finally gives up trying to be a genius.

— No one speaks as clearly about himself as the one who speaks about other things.
He who only wants to express himself merely exhibits himself.

— Religions languish when prayers cease.

— Art becomes a boring automatism when it systematically imitates a model, or when it systematically refuses to imitate it.

— When everyone wants to be something, it is only decent to be nothing.

— An education without humanities is sterile, because man is not educated by learning a few techniques, but by immersing himself in old commonplaces.

— The intelligent historian traverses the barren lands of history to stalk the shadows that cross it with gestures of terror, beauty, magnificence, or ignominy. The subject of history is not the trivial routines of the species but the fleeting epiphanies of a demon or a god.
History is the study of the times where an essence manifests itself.

— If Jesus is not Christ, the gospel lacks authority, but if Jesus is Christ, the gospel postulates a Christology.
Christianity is the doctrine for which the gospel alone is not enough.

— Atheist progressives and Catholic progressives have renounced, the former blasphemy, the latter prayer, to commune with one another in the same cult of suburban sewers.

— Where society lacks ranks, irony lacks an echo.

— Spirit is what is born in man when an abrupt option is presented to him. Where man can “freely express his personality,” or where his activity “spontaneously flows into collective channels,” the spirit aborts.

—If any discipline whatsoever does not transform the individual's existence into an original drama, everyone tirelessly recites the same animal repertoire.

—Only he who knows himself to be a legitimate heir of history takes pride in his dependence on the past.
Those who demand the abrogation of the past are recent freedmen who long to conceal the prison where they were born.

—Vulgarity is not a conquest.

—The universe perishes when we believe we perceive scientific fictions in the concrete.
The solar gods are extinguished if our gaze becomes a cerebral spectroscope.

—If history were what any “philosophy of history” says it is, humanity would have died of boredom.

—Those who reduce historical essences to their empirical conditions sin against history.
Roman “gravitas,” for example, presupposes the history of Rome, but neither its economy, nor its social organization, nor its politics, explain it.
The historical essence is to the fact what color is to the wave. Neither green is an electromagnetic phenomenon, nor is “gravitas” an economic-social structure.

—The moral conscience of this century, which is terrified by any ethical conflict, wants to stealthily strangle the truths in every corner of history.

—Modern conflicts originate less in the purpose of defeating the adversary than in the desire to suppress the conflict.
Booty, ideology, or adventure have motivated fewer wars in our time than the idyllic dream of peace.

— Only the eras that accept conflict as the warp and woof of life do not become entangled in bloody ignominy.

— Catholicism, for the left-wing Catholic, is the great sin of the Catholic.

— The progressive Catholic only yearns to find what more he can give up.

— There are no intelligent politicians, only victorious politicians.

— He who is accustomed to thinking only about what he does seems childish to him who is accustomed to thinking about what he thinks.

— Politics is not the art of imposing the best solutions, but of hindering the worst ones.

— No one rebels against authority, but against those who usurp it.

— Man has an innate appetite for hierarchy, which false hierarchies turn into disgust.

— Revolutionary ferment is not what uplifts a people, but what corrupts a ruling class.

— The people only invade palaces that have been previously deserted.

— The poor, in truth, only hate stupid wealth.

— A free society is not one that has the right to choose who governs it, but one that chooses who has the right to govern it.

— The division is radical between those who yearn for a terrestrial consummation of history and those who await an abrupt conclusion to its empirical prolongation.

The former fall into a hellish cycle, where manic exaltation in the face of apocalyptic triumph alternates with melancholic depression in the face of routine failure.

The latter, on the other hand, contemplate the unalterable mediocrity of human existence with Christian resignation or with skeptical irony.

Between Christians and skeptics there is a pact to save man from progressive insanities.

— It's not so much that the modern mentality denies the existence of God as that it fails to give meaning to the word.

— “Having the courage to accept oneself” is one of many modern formulas that attempt to conceal the vileness of man by calling easy things difficult.

The modern man asserts that nothing costs man so much effort as giving in to his animality.

— The antagonism between society and the artist in the 19th century was the social expression of the conflict between Romanticism and the Enlightenment.

The rear-guard battles of Romanticism constitute the art of the century, while the tragic existence of its artists is the retaliation of industrial and bourgeois Enlightenment thought.

— The progressive defends Progress by saying that it exists. The murderer also exists, and the judge condemns him.

— Waiting for Spinoza and Reimarus to ask the questions was as foolish as expecting a faded Protestantism, from Baur to Bultmann, to provide the answers.

— A theological renewal will involve the baptism of entire tribes of Germanic invaders.

— In our first stage, we all have adolescent problems and solutions.

In later stages, while the majority have adult problems with adolescent solutions, only an intellectual minority has adolescent problems with adult solutions.

— Christianity in our time does not evolve, but “involves.”

Rejecting Trinitarian Christology, emphasizing the communal nature of the Church, preaching an immanentist eschatology, contemporary Christianity is regressing towards a unitary monotheism, a mystical tribalism, a political messianism.

A mixture of pre-prophetic Judaism and post-exilic Judaism, progressive Christianity only omits prophetic Judaism, where the seed of the evangelical tree germinated.

— Some handle their ideas with inherited elegance, others with the clumsiness of a nouveau riche.

— He who invents an idea attributes less importance to it than he who buys it.

— The intelligent man has the right to be wrong.
Only the fool has the obligation to be right.

— In the carrion of the idea, larvae of imbeciles proliferate.

— The mediocrity that frightens us may be the shadow that our own mediocrity casts upon the world.

— The disciplined cohorts of “rebels” parade in our time, amidst the frenetic ovations of the public and under the protection of civil and ecclesiastical authorities, while the “conformists” flee, persecuted, and conspire in solitary attics.

— Revolutionary opinions are the only career, in present-day society, that guarantees a respectable, lucrative, and peaceful social position.

— The primacy of Saint Peter hinders the progressive clergy, the mysticism of Saint John burdens them, the theology of Saint Paul irritates them.

Could it be that their patron saint is the apostle endowed with social conscience, the one who protested against the ceremonial waste of ointments, the one who proposed selling the liturgical myrrh to distribute the proceeds among the poor?

— The impotent Church of today forgets that only the powerful do not discredit themselves by saying foolish things.

— Historical periods are spans of time during which a different type of norm predominates.

The 16th and 19th centuries were the period of legal norms. The 20th century has been the period of economic norms.

A new period is emerging during which biological norms will predominate; for the era that is beginning primarily confronts ethnic conflicts, increasing demographic pressure, and a growing degradation of the species.

— Genetics allows us to define what the error was in the ideologies derived from the Enlightenment.

The most elementary treatise on genetics condemns theories that ignore sexual conjunctions and genetic mutations, focusing, in order to interpret or reform history, solely on the influences of the environment.

— Outside of its specific context, the vocabulary of every science is corrupted into pretentious generalities.

— Statistics is the tool of those who renounce understanding in order to manipulate.

— The “negligible” errors of a calculation applied to man are chunks of bloody flesh.

— Man will ultimately eliminate himself if he does not curb his ambition to accomplish everything he can.

The sum of plant species includes poisonous plants.

— Man no longer knows whether the hydrogen bomb is the ultimate horror or the last hope.

— Living in a universe that science makes more abstract every day, among technologies that subject him to increasingly abstract behaviors, in the midst of human overcrowding that imposes progressively abstract relationships, modern man tries to escape this abstraction, which steals the world from him and shrivels his soul, by dreaming of the future—that abstract among abstracts.

— Their stupidity would not be so blatant if there were not something against which they sin.

— From science to science today flows a “cascade of contempt.” Specialists greet each other with fraternal gestures and contemptuous glances.

— Modern psychology abandoned introspection, not so much to obtain more accurate results as less disturbing ones.

— It is not to grant man a fictitious interiority that we distinguish a possibility of understanding, distinct from the possibility of explaining.
On the contrary, it is because we are capable of understanding and not merely explaining that we distinguish an interiority of the spirit from simple exteriority.

— Only the solitary individual is saved from provincialism.

— We call “progress” of a society any process that makes it resemble the current one.
“Progress” is not the increasing approximation to a norm, but to a type of civilization that is temporarily dominant.

— There are only moments.

— Modern society neglects the basic problems of man, since it barely has time to attend to those it itself creates.
— The primitive transforms objects into subjects, the modern transforms subjects into objects.
We can assume that the former is mistaken, but we know with certainty that the latter is wrong.

— The immorality of the ruler is the last protection of the citizen against the growing power of the state.
One can expect compassion from the prevaricator, but not from the doctrinaire.

— Souls that are not theaters of conflict are empty stages.
All harmony is tedious.

— Criticizing dualism, confusing that which distinguishes with that which opposes, fosters the rapid transformation of Christianity into a naturalistic immanentism.

— The most tenacious convictions are usually the crystallization of erroneous opinions of others, casually overheard.

— He who despises things that we know are worthy of respect seems merely annoying and grotesque to us, but we never forgive him who despises things that we value without being sure that they deserve our esteem.
Uncertainty is touchy.

— The world only respects the Christian who does not make excuses.

— For two centuries, the people have been burdened not only by those who exploit them, but also by their liberators.
Their backs are bent under the double weight.

— When their religious depth disappears, things are reduced to a surface without thickness where nothingness is transparent.

— Man does not manage to solve any problem.
At best, he suddenly finds himself faced with solved problems.

— The progress of printing stimulated the multiplication of careless and verbose books, while the obligation to resort to the scribe and the papyrus scroll encouraged carefulness and brevity.

The imperfection of a text was involuntary yesterday; today it is not necessarily so.

The presses spew out garbage that pretends to be nothing else.

— Just as there is no tragedy except among princes and gods, so there is no architecture except for gods and princes.

Modern architecture is a bourgeois melodrama.

— We usually calmly divide objects into real and fictitious, as if we didn't constantly collide with fictions and as if we didn't suffer continuous setbacks when clinging to reality.

— To convince our interlocutors, it is often necessary to invent despicable, fraudulent, and ridiculous arguments.

He who respects his neighbor fails as an apostle.

— Democratic sentimentalism vulgarizes the popular soul and predisposes it to crime.
The emollients of the soul make it thirsty for blood.

— The left landed in America with Father Las Casas.

And what usually happens to the left happened, paradigmatically: here it did not liberate the Indian, but it enslaved the Black man.

— Obliged to study the subconscious conditioning of events by their geographical, economic, social circumstances, etc., etc., the current historian ends up writing a history that no one lived.

History, however, must be a history of consciousness in the historical period, to prevent it from becoming a manifesto of the historian's precarious opinions. Yesterday, in fact, only what happened in consciousness undoubtedly happened.

The rest is merely today's opinion about what happened yesterday.

— When dealing with subjective values, exclusively determined by the choices of individuals immersed in their social context, the economic values of different eras are not comparable to each other.

Objective values are comparable; but what a certain sum of money meant in any given past is an enigma that perhaps we will never decipher.

— The preaching of the "pure gospel" does not eliminate all theology, but merely substitutes the preacher's theology for that of the Church.

— To ignore the religious infrastructure of all action is to be like those who yesterday denied its economic infrastructure.

Marxists today occupy an intellectually analogous position to that of the anti-Marxists of yesterday.

— The death of God is an interesting opinion, but one that does not affect God.

— The word "humanity" in the mouth of a Catholic is a sign of apostasy, in the mouth of an unbeliever a harbinger of massacres.

— Experimentation neither confirms nor refutes mathematical axioms or religious dogmas.

— Christianity withers in eras that are not naturally Christian.

— When the historian discovers that Marxism led him to write, under the name of economic history, a history of legal institutions, the past will change its face.

Just as it is not wages, in fact, that economically define the modern world, but the factory; so it is not the serf upon whom the medieval economy rests, but the manor.

Roman or Carolingian villa, feudal castle or Benedictine abbey, Landsitz, château, country house, the estate was the true infrastructure of past Europe.

Western civilization was a conspiracy of landowners.

— To punish the ambition for titanic power, it was enough for God to grant it.

Wisdom today consists not in renouncing what is beyond our reach, but what is within it.

— Since Luther's Protestantism splits into two distinct attitudes, we must distinguish between two Protestant families:

The one whose Protestantism repudiates sacramental theology, monasticism, and the priesthood, and the one whose Protestantism is a joyful surrender to grace.

To confuse them is to fail to distinguish between a Christianity that evaporates and a Christianity that is refined.

— The intolerant Christian sins against his own doctrine, since it teaches that faith is a gift of grace. The rationalist, on the other hand, cannot be tolerant, since he affirms that only passion clouds the evidence of reason.

Persecutions are consequences of the rationalist disease, even when the inquisitor is a Dominican and not a representative on a mission.

— Speaking in a way that the audience understands does not consist of preaching what they want to hear.

The liberal Christianity of yesterday, the progressive Christianity of today, in order to convert the world, instead of adopting a language that the world understands, adapt Christianity to the world.

— Reasoning only convinces those who need an excuse to surrender.

— The Church, by throwing open its doors, intended to facilitate entry for outsiders, without realizing that it was actually facilitating the exit of those already inside.

— Western civilization was the result of an alliance between landowners and bishops.

— To mature is to see the number of things about which it seems grotesque to express an opinion, for or against, grow.

— Intelligent is he to whom what seems easy to others seems difficult. The number of daring solutions that a politician proposes increases with the stupidity of the listeners.

— Interpreting a mythical language consists in making explicit the framework of epistemological postulates in which it is situated, not in subjecting its texts to the syntax of science.

— Honest conviction does not reject the possibility of being wrong; it merely does not conceive of the probability of being so.

— The scientist feels entitled to philosophize because he shares some homonyms with the philosopher.

— Modern civilization: that invention of the white engineer for the black king.

— The philosophy that avoids the problem of evil is a fairy tale for silly children.

— To complicate is man's highest prerogative.

— Encyclopedism was less a child of Descartes than a cunning foundling in search of a respectable father.
Let us doubt the right of imbeciles to worship "Cartesian reason."

— Extreme rationalism (Constitutio de Fide of Vatican I) and virulent anti-historicism (Pontifical Biblical Commission) prevented the Church from seeing that, from the steed of history, a romantic Saint George was spearing that “reason” that sought to devour it.

— The increasing homogeneity of man announces a society where the trace of the “distinct but not separate” of angelic society will be erased by the “separate but not distinct” of infernal society.

— There is no one who does not suddenly discover the importance of virtues they despise.

— The Latin American intellectual has to find problems for the solutions he imports.

— The scribe's feet get tangled in the fringes of the prophetic mantle.

— Whatever his plebeian origins, whoever manages to be adopted by Medieval Catholicism seems of patrician lineage.

— The body is a fable of the soul.

— Every novelty is a minuscule addition to a colossal store of old things.
Man walks with his feet tied.

— From the outside, everything important is burlesque.

— As the Catholic Church has always maintained an abrupt distinction between orthodoxy and heresy, while Protestantism displays a range of doctrinal nuances, the history of Catholic theology is less interesting than the intellectual monument it erects, while the history of Protestant theology is more interesting than the styleless building it constructs.

— The current crisis of Christianity has not been caused by science, or by history, but by the new means of communication.
Religious progressivism is the effort to adapt Christian doctrines to the opinions sponsored by news agencies and advertising agents.

— The obedience of the Catholic has been transformed into an infinite docility to all the winds of the world.

— The common people only believe they are thinking freely when their reason capitulates in the hands of collective enthusiasms.

— He who speaks of the extreme regions of the soul soon needs a theological vocabulary.

— “God is dead,” exclaimed that Good Friday that was the 19th century. Today we live in the atrocious silence of Saturday. In the silence of the inhabited tomb.
In which century will Easter Sunday dawn over the deserted tomb?

— The princes of intelligence are usually pusillanimous bourgeois.

— When the supposed pilgrims in hoc mundo become solidary with the civibus hujus saeculi, we soon see that they were natives pretending to be foreigners.

— Systems should only be the fleeting wake of thought.

— Thinking usually consists of suddenly understanding the idea we had one day and that we forgot without having understood it.

— One's own thought becomes as boring as one's own face.

— Logic regulates discussions among fellow partisans, but conversions depend on the literature and fine arts section.

— To distract the people while exploiting them, foolish despotisms choose circus fights, while cunning despotism prefers electoral struggles.

— Even the good democrat does not accept adverse electoral results because he believes in a right of the majority, but because the controversial point does not matter to him, or because he knows he is powerless.

— Having failed to get men to practice what it preaches, the current Church has resolved to teach what they practice.

— The moment soon arrives when thought is only fascinated by its own functioning.

— Leftists are not the representatives of the poor, but the delegates of poor ideas.

— A single council is nothing more than a single voice in the true ecumenical council of the Church, which is its entire history.

— No party, sect, or religion should trust those who know the reasons why they join.
All authentic adherence, in religion, politics, and love, precedes reasoning.
The traitor has always rationally chosen the party he betrays.

— Until yesterday, writers lamented the lack of critics.
Today, packs of critics tirelessly hunt.
Before, there was no one to eat, today there is nothing to eat.

— The people never believe that someone who speaks emphatically is saying nonsense.

— Popular Catholicism is the target of all progressive anger.

Popular faith, popular hope, popular charity, irritate a clergy of petty-bourgeois origin.

— Walking with commoners, our vices protect us, our virtues betray us.

— Those who place their hope in the world are only slightly more foolish than those who are not amused by the spectacle of the world.

— With good humor and pessimism, it is impossible to be wrong or bored.

— Love of neighbor has been patented as the best excuse for apostasy.

— Contemporary history demonstrates that a modest salary recruits perpetrators for the worst crimes and agents for the most humanitarian tasks.

Money achieves in this century what seemed to require the collaboration of the devil or God.

— The importance of a religious notion does not derive from its consequences, but from the autonomous religious value it possesses.

— It is certainly advisable to insult the notorious reactionary (renegade of the Whigs - lost leader - pamphleteer of the Holy Alliance - bourgeois frightened by the Commune - etc., etc.), but it is better to keep silent about the list of cautious reactionaries if we do not want to shatter the convictions of the democrat.

— To interpret certain men, sociology suffices. Psychology is superfluous.
— The revolutionary is, basically, a man who does not suspect that humanity can attempt to destroy itself.

— The avant-garde provides, in a few years, the delightful spectacle of its indignation at seeing itself transformed into the rear guard.

— Man cannot do anything important. He can merely hope that what he does will turn out to be important.

We can only dust off the room where perhaps an immaculate footprint might be found.

— The reactionary sympathizes with today's revolutionary because he avenges yesterday's.

— As the ethos of a middle class, of a class between two classes, the authentic bourgeois ethos is one of the undeniable successes of Western humanity.

The present calamity does not stem from the existence of a bourgeois ethos, but from the social ambition of a sector of the bourgeoisie that moved to the upper floor of the building without changing its soul.

— Democratic thought is accustomed to deducing the consequences of a fact with the same straightforward confidence as the implications of a principle.

What the reactionary, on the other hand, knows how to see is the paradoxical nature of facts, of men, of the world.

— The paradoxical character of the empirical world, the paradoxical character of Christian doctrine, the paradoxical character of reactionary thought, are the triple imprint of the Will that creates, of the Will that reveals, of the Will that surrenders to the supreme Will.

— The social blunders of Christianity in the last century originated in the error of adapting its innate conservatism to the defense of social conditions stemming from a revolutionary project adverse to its doctrine.

Christianity suffers the consequences of having guarded the process of industrialization of a democratic society.

— Mass can be celebrated in palaces, or in huts, but not in residential neighborhoods.

— We must respect the eminent individual whom the people respect, even if he doesn't deserve it, so as not to disrespect the notion of respect.
— To renounce prohibition today does not mean to permit, but rather to encourage what was previously forbidden.

— The Church lived a millennium and a half in its alliance with the "throne."

But only a century, more or less, in its capitalist collusions.

Everything indicates that its proletarian alliances will be even shorter.

— Except for the Benedictine Rule, all the statutes of human communities are grotesque and crude.

— The mental obviously depends on the physical, but mental and physical are simply ideas of the spirit.

— In societies where everyone believes themselves equal, the inevitable superiority of a few makes the others feel like failures.

Conversely, in societies where inequality is the norm, each person settles into their own difference, without feeling the urgency, or even conceiving the possibility, of comparison.

Only a hierarchical structure is compassionate towards the mediocre and the humble.

— The epigrams against democracy and progress are the responsibility of history.

— The historian's task consists less in explaining what happened than in making us understand how the contemporary understood what happened to him.

— History, in the Marxist historian, breathes in the intermittences of Marxism.

— Eroticism is the sexual activity of the impotent on the corpse of sensuality.

— The defense against “academic metaphysics” so engrosses the attention of linguistic analysis fanatics that they fail to notice that they have been invaded by the metaphysics of the street.

— Just as the lowest social strata triumph in our society, so too do the lowest depths of the soul triumph in our literature.

— The true Catholic conceals his faith.
Not because he is ashamed of it, but so that others will not be ashamed of him.

— When the progressive promises are fulfilled, humanity may perhaps be saved by redemptive disgust.

— When the last prayer to the last fetish ceases, the universe will vanish into nothingness.

— The democrat can only groan if public opinion abandons him.

— Today, a type of book intermediate between the serious and the popular is successfully published: the best-seller for intellectuals.

— “Paternalism” infuriates the children of unknown fathers.

— Faced with an opposing thought, reactionary thought does not become paralyzed in indignant rejection.
On the contrary, it attempts to assimilate it, knowing itself capable of feeding on poisonous juices.

— I only respect the emphatic declaration brimming with clandestine questions.

— Learning the art of seeing deserves our utmost attention.
The art of seeing what is intangible to our accustomed vision.
The art of seeing in the implacable vulgarity of the visible universe the features that aesthetic imagination discovers.
We have reached such a degree of ineptitude that we only believe real what would persist assuming the arts were abolished.

— The writer gets entangled in the facts if his sentences lack sharpness.

— The “philosophy of history” can only seriously occupy some idle archangel meditating on the corpse of the world.

— Whoever refuses to prostitute himself in the plebeian revelry of this century must learn to respect again.

— In the hands of the sociologist, history becomes a tedious catalog of dissected paradigms.

— Egalitarian ideas distort our perception of the contemporary and also truncate our vision of history.

— No one can rebel, in our time, against progressive and democratic obscurantism with the hope of winning.
But because he feels the duty to bear witness.

— The reactionary, today, is merely a passenger who is shipwrecked with dignity.

— Our truths are too certain for us to fall into the impropriety of propping them up with fashionable scientific doctrines.

— Value judgments, in the humanities, are only replaced by prejudices.

— “Rationalism” is the pathological inability to distinguish between form and matter of reasoning.

— Great intelligence is not an intelligence greater than the ordinary, but of a different kind.

— The philosophy that is not ultimately content with merely cataloging difficulties ends up being comical in the long run.

— A cultured man is one who manages to place a Greek architrave on the symmetrical columns of French classicism and German romanticism.

— Man does not call a solution the formula that solves problems, but the one that hides them.

— Human dignity is what is acquired by struggling against oneself in the name of a principle.
What does not stem from conflict is either bestial or divine.

— Philosophy aims, above all, to prevent the follies of the day from boarding up the windows and barring the doors.

— For the fool, only behaviors conforming to the latest fashionable psychological theory are authentic.

The fool, observing himself, always sees himself experimentally confirming any nonsense he presumes to be scientific.

—To maliciously rejoice in the setbacks of modern society is not to revel in the humiliations of man.

It is to applaud the failures of the sinister will that drives him.

—Human folly frightens those who believe that the fate of value depends on the will of man,
But it amuses those who know that value is not within their reach, nor subject to their ineptitude.
Man can only mutilate himself.

—My brothers? Yes. —My equals? No.
Because there are younger ones and older ones.

—God does not ask for our “collaboration,” but for our humility.

—Whoever professes opinions that our contemporaries do not despise should be ashamed.

—When the progressive condemns, every intelligent man should feel implicated.

—The death of the past excuses those whose impoverished imagination forces them to prefer the present, but nothing excuses the one who prefers present art when past art survives.

—The dimensions of the historical event tend to impose specific categories of interpretation.

The anecdote, for example, suggests psychological motives, the event, sociological explanations, the period, economic foundations, the epoch, a conditioning by “ideas.”

Finally, the great historical stretches: civilizations, cultures, eras, etc., require the service of metaphysical entities: vision, perspective, style, Stimmung (mood), etc.

—Nothing is more difficult than understanding the incomprehension of others.

— The art critic usually condemns the work that best adheres to the principles in whose name he judges it.

— To avoid the temptation of attributing the nauseating mediocrity of contemporary art to modern aesthetics, let us remember the similar mediocrity of the artistic masses in every style.

Mediocrity has no country, nor century.

— Catholics have lost even the endearing ability to sin without arguing that sin does not exist.

— Defeated in open battle, the Marxist, to save himself, slips into the Hegelian fortress through the loophole provided by Marx's early manuscripts.

— When its logical consequences are about to crash Marxism against a fact, the Marxist, relying on obiter dicta (remarks in passing) of Marx or Engels, forces it into a clever and dishonest evasion.

— It is difficult to sympathize with the modern clergy since it became anti-clerical.

— Let us limit our ambition to practicing methodical spiritual sabotage against the modern world.

— To recount what man does, or says, is a subordinate historical task.
True history is that which deals with the variations of sensibility over time.

— Obsolete conformism is the scandal of current conformism.

— Nobody despises yesterday's folly as much as today's fool.

— Every day I expect less and less to encounter someone who doesn't harbor the certainty of knowing how to cure the world's ills.

— The average person usually has a distinct personality in everyday interactions.

But the urge to express it transforms them into an exponent of fashionable clichés.

— Vulgarity is born when authenticity is lost.
Authenticity is lost when we seek it.

— The typical vulgarity of this century is the pretense of being different from our fellow human beings, while being identical.

— Men are less equal than they say and more equal than they think.

—The contemporary anthropologist, under the stern gaze of the democrats, treads quickly over ethnic differences as if walking on hot coals.

—He who exclaims: "Efficiency! Efficiency!" with emphasis and fervor, condones massacres.

—The tactics of traditional polemics fail against the imperturbable dogmatism of contemporary man.
To defeat him, we need guerrilla tactics.
We must not confront him with systematic arguments, nor methodically present him with alternative solutions.
We must fire with any weapon, from any bush, at any modern idea that advances alone on the road.

—To exercise all bourgeois functions without scruple, it is enough for the leftist to prelude his exercise with the exorcism of insult.

—“Purity,” “poetry,” “authenticity,” “dignity,” are the key words in the current technical lexicon for discussing any pornographic story.

—A certain breed of apologists seeks a place for Christianity in modern society by exhibiting favorable certificates issued by physicists or biologists.
As if they were begging for recommendations from former servants to confine their ruined master to a sanatorium.

—Worse than the sentimentalism of virtue is the sentimentalism of vice.
19th century - 20th century.

— The revolutionary attitude of modern youth is unequivocal proof of aptitude for an administrative career.
Revolutions are perfect incubators of bureaucrats.

— Communism did not turn out to be the final episode of the proletarian Verelendung, but a metamorphosis: the end of the proletariat into the bourgeoisie.

— To democratize Christianity, they have to adulterate the texts, reading: equal where they say: brother.

— Old age doesn't corner the intelligent man, but it corners the world for him.

— Tyranny is ripe when it no longer needs to execute its enemy.

— He who writes reason with a capital letter is preparing to deceive.

— The tragedy of the left? —Diagnosing the disease correctly, but aggravating it with its therapy.

— The Church became middle class, like everything else.

— The promotion of culture makes it sick.

— The spontaneous gesture and the ritual gesture belong to different categories, but they are of equal rank.

Nothing, however, is lower than regulated spontaneity: the demagogic grimace.

— Man's highest achievement is not what he does, but what the aesthetic imagination sees him doing.

— Systematic convictions are a sign of intelligence in the one who invents them, and of stupidity in the one who adopts them.

— The independence that all young people boast of is nothing more than submission to the prevailing new fashion.

— The fate of the world is always in the hands of an unknown passerby.

— The tremendous noise of history is nothing more than the repercussion of the dialogue between a few solitary individuals.

— The master's name passes to his disciples, the spirit generally to a stranger.

— Any man feels suffocated within any intelligence other than his own.

— The expected surprises the experienced man more than the unexpected.

— What we admire in history has never been the deliberate effect of intentions, but their incongruous result.

— Chance is a name we give to God, both out of human respect and divine respect.

— Life is a workshop of hierarchies.
Only death is a democrat.

— The democrat, in search of equality, passes the leveling rod over humanity, to cut off what protrudes: the head.
Decapitation is the central rite of the democratic mass.

— When we urgently need to learn something, it is better to question the intelligent person who is ignorant of it than the fool who knows it.

— “Cultural activities” is an expression we don't hear from the lips of those who spontaneously engage in them, but from the lips of those who practice them for profit or prestige.

— In the specialist, the finest ideas about fragments of the universe coexist with the most hackneyed clichés about the universe itself.

— Rhetoric is respectable when we defend the rights of others.

But even benevolent listeners smile when we resort to ethical considerations to claim our own rights, instead of appealing to force.

— If the cultural loudspeakers were to fall silent for a moment, the public would return to the official painting of the last century.

The ascetic admirer of abstract paintings would once again hang anecdotal, sentimental, or discreetly pornographic pictures on the walls of his house, with sighs of relief.

— The cultural propaganda of recent decades (school, journalistic, etc.) has not educated the public; it has merely managed, like so many missionaries, to make the natives celebrate their ceremonies clandestinely.

— The task, now centuries old, of “democratizing culture” has not resulted in more people admiring, for example, Shakespeare or Racine, but in more people believing they admire them.

— Nothing lasts, certainly, and only moments matter, but the moment reserves its splendor for those who imagine it eternal.

Only the ephemeral that seems immortal is worthwhile.

— Man ceases to be what he knows himself to be.

— Man calls "neutral" whatever he wants to impose without confessing his motives.

— The devil is too intelligent to be a rationalist,
but he whispers rationalistic oracles to his devotees, so
that they may worship him without scruple.

— History does not aim to tell us what man does, but what he is. History does not catalog his actions, it reveals his ways.

History does not compile a repertoire of human adventures; history exhibits the essence of successive humanities.

— Authentic intelligence spontaneously sees even the humblest fact of daily life in the light of the most general idea.

— He who wishes to know something because he believes it important differs radically from him who wishes to know it because he believes himself important.

Intellectual love motivates the former, the pedagogical prestige of “culture” attracts the latter.

— Between the work of art and its simulacrum there is no tangible difference.

Nothing definable distinguishes them, except their difference as perceived by the discerning eye.

Except for the raw fact of their aesthetic difference, there is neither a more nor a less between them, identifiable, analyzable, specifiable, or ostensible.

— What the writer invents first is the character who will write his works.

— Left and right are characterized by the different interpretation they give to the ambiguous motto that Goya places on a Capricho: "The sleep of reason produces monsters."
The left translates it as: sleeping. The right: dreaming.

— He who enlists in a party ceases to be a possible interlocutor, becoming instead a topic of conversation among interlocutors who do not enlist.

— In times like these, he who has pride cannot stoop to the "level of the times."

— Whoever insists on "keeping up" with what this century says is determined to pour the waters of a sewer onto his soul.

— The common man can seize upon any idea, but not the intelligence that prevents it from degenerating into triviality.

— Unlike the artist of yesteryear, who imagined worlds akin to his noblest dreams, the contemporary artist invents worlds where merely placing him there would be enough to confine him to hell.

— Just as the poor man attributes to wealth the vileness inherent in man, so the rich man attributes it to poverty.
Each attributes their common vileness only to the other, instead of admiring the virtues that only flourish in poverty and those that only prosper in wealth.

— Imagination recovers, in history, the lost sensation of that inherent depth of human existence that we no longer perceive in this current world of superficial beings.

— Even when we can only learn tedious things, learning them is fun.

— The sociologist becomes accustomed to working with crude instruments because he positions himself at such a distance from the facts that his blunders don't splatter blood on his face like they do on the historian's.

— Being a disciple of those who break norms is not ethically permissible.

Not imitating is the first ethical requirement of breaking norms.

— The "immoralist," in this depraved century, is the heroic assailant of fortresses without defenders.

— As long as the historian does not pay attention to the structure of consciousness in the era he is studying, everything he says about the structure of society is false.

— The father of the secular state was Gregory VII.

— To legitimately ridicule the spectacle of others' ambitions, one must first stifle one's own.

— Since it is impossible to silence the imbecile, civilization consists of forcing him to recite a catechism.
Any catechism.

— Everyone clings to the snobbery they can afford.

— The progressive Catholic does not emphasize the "communal" character of the Church to remind the faithful of their mystical solidarity with a historical community, but to silently immolate the Church's secular doctrine on the altars of

the present day.
Collectivisms always sacrifice the august collectivity of the centuries to the appetite for instantaneous collectivities.

— After conversing with someone "very modern," we see that humanity escaped the "ages of faith" only to become mired in those of credulity.

— Progressive clerics, suspecting that the proletariat views with irony the belated homage paid to them, decided to flatter humanity in general.

— "Dignity of man," "greatness of man," "rights of man," etc.; a verbal hemorrhage that the simple morning sight of our face in the mirror, while shaving, should staunch.

— Human problems are neither precisely definable nor remotely solvable. He who expects Christianity to solve them has ceased to be a Christian.

— Having promulgated the dogma of original innocence, democracy concludes that the guilty party in a crime is not the envious murderer, but the victim who aroused his envy.

— The revolutionary episodes of this century, even when corpses abound, are mere farces.

— Democracy is not so much the empire of words as that of lies.— La democracia no es tanto el imperio de las palabras como el de las mentiras.

—This century is proving to be an interesting spectacle:
not for what it does, but for what it undoes.

—To “build the world,” it seems necessary to debase
man.

—Modern man fears the destructive capacity
of technology, when it is its constructive capacity that
threatens him.

—The preacher, ultimately, compromises so that
he will be heard.

—When the race of egoists absorbed in their
own self-improvement dies out, no one reminds us that we have
the duty to save our intelligence, even after
losing hope of saving our own skin.

—Shipwrecked survivors more easily forgive the imprudent pilot who sinks the “ship” than the intelligent passenger who predicts its drift toward the reef.

—We always ascend when pride stifles envy, even among the diabolical hierarchies.

—There are vices of a fallen archangel and vices of the simple infernal rabble.

—There is neither an insignificant object in the world, nor a tedious function in society, if we place the objects on an ontological scale and the functions in a systematic hierarchy. Each part, in an ordered totality, has the support of the others and has the pride of supporting them.

—If he doesn't commit suicide, the atheist has no right to consider himself lucid.

—Each individual calls “culture” the sum of the things he looks at with respectful boredom.

— Western civilization is a collection of luxury goods, crafted by parasites, for the consumption of the idle.
From the time of the Ionian bards to that of the bourgeois novelists, the privileged classes have financed all the religious, aesthetic, political, and ultimately civilizing "alienations" of man. All the glory of the West.
Fortunately, in contrast, modern civilization is the sum of knowledge useful to the working classes.

— Emulating the parish priests who sell sacred ornaments and pious images, the Church decided to proceed with a total liquidation, lowering its doctrine to the effective demand of the century and abolishing the scandalous wastefulness of its liturgy.

— Clerics and journalists have smeared the word "love" with so much sentimentality that its mere echo stinks.

— Democracy, in times of peace, has no more fervent supporter than the stupid, nor in times of revolution a more active collaborator than the madman.

— Until yesterday, man did not deserve to be called a rational animal.

The definition was inaccurate while he was inventing, preferably, religious attitudes and ethical behaviors, aesthetic tasks, and philosophical

meditations.

Today, however, man is limited to being a rational animal, that is:
an inventor of practical recipes at the service of his animality.

—He who radically disagrees cannot argue, but only
state.

The age of argumentation has ended for those who reject
modern postulates.

Not sharing convictions with our contemporaries, we can aspire
to convert them, but not to convince them.

The reactionary can only utter abrupt sentences
that will be indigestible to the reader.

— Since man only grants reality to what offers
resistance, the more his capacity for action grows, the greater
his freedom will be, but the less the reality of the enslaved world.

The liberated man will wander his boredom among the spectral
insignificance of things.

— There is no individual who does not betray, alternately,
our trust and our distrust.

—Education does not consist in collaborating in the free development of
the individual, but in appealing to what everyone has of decency
against what everyone has of perversity.

— The true problems have no solution but a history.

— Those who ask that the Church adapt to modern thought
usually confuse the urgency of respecting certain methodological rules
with the obligation to adopt a repertoire of imbecilic postulates.

— Christian dogmas are implicit refutations.
Dogmatic formulas do not expose the content of
faith, but exclude interpretations that adulterate it.
The dogmatic metaphor points a direction, without anticipating
descriptions of the goal.

— Any “totalization” of the human adventure that attempts to be fulfilled
outside the unimaginable celestial Jerusalem will be nothing but a totalitarian
prison.

— The greatest sin of the historian lies in viewing any given era solely as an anticipation, preparation, or cause of another.